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"The dissidence of dissent and the protestantism of the protestant religion."

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## LONDON MISSIONARY SOCIETY.

THE fiftieth anniversary of this Institution was held at Exeter hall, on Thursday the 9th inst. The weather was remarkably fine, and at an early hour a very numerous and highly respectable auditory were assembled. The chair having been taken by W. Evans, Esq., M.P.,

The services were commenced by singing the eighth hymn of the Missionary Collection.

"Lord God, the Holy Ghost,  
In this accepted hour."

Mr J. REYNOLDS, of Romsey, then implored the divine presence and blessing.

The CHAIRMAN then rose and said:—I have consented, at the request of your committee, to take the chair at this great and important meeting, not from any vain fancy that I am particularly qualified to fill such a station, but because I believe the Institution has experienced the blessing of God in its labours, and because I am willing and desirous to bear this public testimony to its usefulness and efficiency, and to the good that it has produced in the world [cheers]. I feel a difficulty in presiding over a meeting held as it were in the immediate presence of God, designed to extend his kingdom, to promote his glory, to convert the heathen, to loose the captives of sin from their bondage to Satan, from their vices, their miseries, their cruelties, and to bring them into the light of the glorious gospel of the blessed God [cheers]. I have yet another motive which induces me not to refuse the request of your committee. I had the honour of presiding over a large meeting held here for the purpose of promoting the union of Christians [hear, hear]. I then stated that I believed that there was a universal church of Christ; that in all kingdoms and nations, there were believers in Christ, trusting in him, servants of the true God, and if they are one with him, they ought to be one with each other [cheers]. If their objects are in the main the same, if that universal church is independent, as I believe it to be, of all forms of prayer, and all mode of discipline, those peculiarities which separate in some degree, ought not to produce hostility between one sect and another. I came, then, to this meeting because it does embrace a great variety of different sects of the Christian church: and I can with peculiar satisfaction act with them in promoting one great cause. If I do not expect from the efforts of this Society that the heathen will be brought into the discipline or to a knowledge of the particular forms of that church to which I belong, yet I believe that they will be brought to a true knowledge of God, and of Jesus Christ whom he has sent, be made happy in this world, and be blessed in the world to come; on these grounds I joined with you, with my whole heart, in endeavouring to promote the great object for which this Society is formed [cheers]. I am not only a member of the church of England, but I am sincerely and devotedly attached to it; and while I deeply deplore the conduct of some of its ministers and some of its members, who appear to me approach to very near indeed to the church of Rome [cheers], I cannot, on that account, love the less that church which I believe to be perfectly sound, and which I believe is calculated to produce, and does produce, very great good in this country. Religion in the Western Islands, once the haunts of slavery and death, has broken the chains of slavery, and has raised up a large body of of mankind who were in a state of the lowest degradation, to be a happy, an enlightened, and a religious peasantry, better in all respects than many people of the more conspicuous nations of the earth. That object, I believe, was accomplished, first, by an increase of religion in this country, and secondly, by the efforts of the missionaries. The success of the missionaries was so great, that, when the day of freedom came, no blood was shed, no disorders arose, none of the mischiefs dreaded by the advocates of slavery occurred. I trust that the progress you have made in the East Indies will tend to throw down all those horrible idols which receive the homage of the inhabitants in that country—that it will put an end to the suttees, which are diminished but not abolished—that it will lead to the discontinuance of those cruel and abominable rites which are the natural consequences of heathenism, and show the dreadful degradation of human nature; I mean the practice of infanticide, and that of exposing the sick on the shores of their rivers, to die by inches under the burning sun, and all the other enormities inseparable from heathenism. It is matter of congratulation that our government has freed itself from, I hope, any connexion with the idolatrous system and practices in India. It is known to most of you, that we formerly collected the revenues of the temple of Juggernaut, that we paid the people for gathering worshippers, and that we put into our treasury large sums of money obtained from idolatrous worship. That system has been checked, and I believe that, as to Juggernaut, there is no partici-

pation in its idolatrous rites. I wish it to be understood that I am not for urging government to use any force with a view to the conversion of men [hear]. They must be left to exercise their own rites, wicked though they be; but I am anxious to see a total severance of all that is European from everything that is idolatrous [hear]. I am told that the orders of government have not been entirely obeyed—that in the presidency of Madras there is still a kind of management of those ceremonies by the servants of the Company and Europeans—that money is still received, which goes, not to the government, but into some of the chests or some of the pockets of the whites. The money may be honestly bestowed, so far as the government is concerned; but I do not believe that money collected in that way will ever do any good [cheers]. We ought to set ourselves against all such proceedings as these, and it is only by the public voice that you can accomplish this great object [cheers]. I have said that I believe this society has eminently received the blessing of God. I do not intend to go through the missions; but I would instance that mission perhaps the best known to you all—I mean the mission to Tahiti and the Society islands, which I firmly believe to have been one of the most successful, one of the most complete, and which has been made instrumental in the conversion of more people to God than perhaps any other mission that has ever been sent from this country. Here the work of your missionaries has been clearly but very substantially proved; for while a neighbouring nation, or rather, an individual commander of that nation, has broken in upon the independence of the island, seized upon the Queen, and insulted the missionaries; the latter have, under the greatest threatenings of a proud enemy—an enemy known to be particularly hostile to the British nation—stood true to the cause [cheers]. The missionaries have not flinched in one single point—the people have remained firm in their adherence to the missionaries, and not only to them, but to the Saviour [hear, hear]. They have resisted every effort of the catholic priests, and all the power of civil force, to induce them to forsake their religion and adopt the false tenets of the papal creed [cheers]. Now, though we must deplore such an invasion, such an outrage, as this, yet churches and individuals are not always the most prosperous in their souls when surrounded by external tranquillity. Trials often show what true religion is, and who possesses it. And here it should seem that under very great, and manifest, and uncommon trials, these people's knowledge of redemption, and their attachment to true religion, has enabled them to resist all the encroachments, all the subtleties of the Roman catholic priests, all the attempts made to substitute superstition for genuine faith, and to turn them from the living God to the worship of saints and idols, and follies of various kinds. Now, looking to those islands, and to the scenes of your missionary work, would it be possible for me not to acknowledge that it is the work of God? Can I look round to these nations, and kingdoms, and islands, and observe the moral effects that have been produced, and believe that the missionaries, by their own power and diligence, have accomplished it? There is not one of you who believe any such thing. It has arisen from the blessing of God upon their labours; and, when we see how remarkably that blessing has been manifested, shall I be found fault with by any class of Christian men, members of my church, for joining with you in the delight of this season, and lending my feeble efforts to assist you in a cause which tends to turn the nations of the heathen, the miserable slaves of sin and superstition, to the happiness and to the glory of true religion [loud cheers].

Mr A. TIDMAN then read an abstract of the report, which stated—

In Tahiti the faith of the churches had been preserved, and, even among the unbelieving and worldly, popery had yet to make its first triumph. France continued to exercise her usurped and arbitrary power over the defenceless Queen and her people, in the form not of a sovereignty, but of a protectorate, though it was to be feared the difference would prove little more than a name. The residence of the French had begun to exercise a demoralising influence on the Tahitians; but still there was reason to hope that a revival of religion among the inhabitants, was not far distant. In the Leeward and Hervey groups, and also in the Navigator islands, the kingdom of our Lord had steadily advanced; but the mission to the New Hebrides, where, at this time last year, hope was shedding its brightest beam, had been abandoned, for the present, in consequence of the determined and furious hostility of the native priesthood and their adherents.

In reference to China, never had the prospects of the Christian church been so strong and vivid as at the present time. The empire could not yet be traversed in its length and breadth by the messengers of Christ, but the open space was already too wide for the present amount of agency and funds. At Hong Kong a permanent station, with the appendage of an effective printing establishment, had been founded. Towards the close of the

year, Messrs Medhurst and Lockhart arrived at Shanghai, where they had taken up their residence in the midst of a very large Chinese population, and not the slightest opposition had been offered by the public authorities.

In India idolatry and caste, though evidently shaken to their foundations, combined, as yet, to impede the spread and triumph of truth. Still the grace that bringeth salvation had not been without its trophies in the past year—it had gone forth with the voice of the devoted missionary, and fruit had been gathered unto life eternal. The confidence of the people in gods that cannot save was becoming more and more feeble; the absurdities of Hindoo mythology and superstition were passing away before the light of European science and literature; the conviction in the native mind, that Christianity will at length prevail over the ancient forms of religion, was daily gaining strength; the truth and excellence of the gospel was admitted by vast numbers of the people, and disputed by few; and all things seemed ready for the entrance of the King of Glory into his rightful possession.

In numerous parts of South Africa the darkness is past and the true light now shineth. During the period under review, many a heart had experienced the riches and freeness of divine love, and been restored to purity and peace; and many, who had long given evidence of unfeigned faith in Christ, had been received into fellowship with his church. In Caffraria, where but little fruit had previously appeared, there had been an enlarged ingathering of the gracious rewards of holy and patient toil; and among the unnumbered tribes north and east of the Kuruman, the devoted missionaries had persevered in making known a Saviour's name, and had opened a new station among a people far in the desert.

The intelligence from Madagascar contained only the same mournful features which, for several successive years had been communicated to the Christian public. No opening had appeared for the revival of missionary labour, and the Society had been called to suffer an additional and most poignant affliction in the death of the devoted John, who had fallen a sacrifice to his unquenchable zeal in attempting to rescue the persecuted native Christians.

In connexion with the missions in the West Indies, there had been abundant reason to thank God, and take courage. The attachment of the people to the ordinances of religion continued unabated, and there had been ample evidences of the grace of God bestowed on the churches and congregations. The missions in British Guiana were all but self-sustained; and in Jamaica, the churches were rapidly advancing towards the same honourable position.

The Directors had sent forth, during the year, to various parts of the world, missionaries with their families, amounting (exclusive of children) to nineteen individuals.

The total amount of receipts during the past year has been £81,812 17s. 11d.; the expenditure, £83,526 11s. 7d.

Rev. J. A. SHURMAN (from Benares), then stood forward to present to the chairman a copy of the Hindustani bible, and in doing so, said—"The law of the Lord is perfect, converting the soul:" the Bible is the great regenerator of this our fallen world, and one of the ultimate objects of all missionary labours is to furnish the Bible not only to every family, but to each of its members. We know without the Bible missionaries could not preach, and their labours cannot be blessed. "The law of the Lord is perfect." How infinitely superior are the apostolic epistles to all the epistles that have been written since! How infinitely superior are all the tracts in the New Testament to all that have been written since! The greatest minds—the minds of such men as Edwards, Milton, and Bacon, have all bowed to the sacred volume. They could not propound any doctrine which was not more clearly laid down in the Bible, and not one true moral sentiment that was not enforced by it. You have heard that our Benares mission has translated the Bible into the Hindustani language. This language is spoken by about forty millions of people, and has diffused itself over the whole of India—it is the language of all the Europeans who go there. With a knowledge of it, you may travel from Cape Comorin to the Himalaya mountains, from the borders of China to Bombay. The importance of the Bible being translated into this language has been felt by all Christian denominations, and many great and good men have laboured in endeavouring to effect it. Henry Martyn translated the New Testament, Thompson, part of the old; but we had not the whole Bible, and the Christian churches there could not agree on a translation, not because they deemed it of no importance, on the contrary—they regarded it of such great moment that they felt that no man was worthy to do it. But at last the Calcutta Bible Society having made fruitless efforts to obtain the scriptures, committed it to our mission, and requested us to revise those portions which were already translated, and to complete and edit the whole. We commenced with the verse "In the beginning God created the heaven and the earth." When the work was before us it appeared as a great mountain, one which we could never climb; but by the grace of God, we overcame the difficulty. The Lord has preserved our lives, he has maintained our strength, and when our hearts were prone to fail, he has supported us, and



to him alone be the glory [cheers]. In 1840, I was called upon by the Calcutta Bible Society to edit this Bible in order that it might be correctly printed, and a sub-committee was appointed, composed of such men as Heberlin and Morton, and the council consisted of J. F. Hawkins, Esq., and other civilians. Some of those men had been twenty-eight years in India, and they were called upon to revise our labours. I need not tell you that it was a difficult task not to expose one's ignorance of the Hebrew language before such scholars as I have named, and not to expose one's ignorance of Hindustani before such civilians as I have referred to, and it was also difficult not to lose one's temper [laughter]. But notwithstanding all the difficulties, they have been overcome, and in the 30th of May, last year, I had the great pleasure to write on the last proof sheet, containing the last chapter of Revelations, "Printed May the 30th, 1843" [cheers]. After I had given the proof sheet into the hands of the printer, and saw him walking away, I was almost overcome. The whole appeared as a dream. I cast myself upon my couch, and afterwards on my knees, blessing God for all that he had done for me [cheers]. That was one of the happiest days of my life. Now, at the request of the directors, I appear before you to present this copy to the meeting through our respected chairman. But I ascribe no glory to us. It is the Lord who has honoured us as his humble instruments. The honour which the Directors have conferred upon me only humbles me. I speak it in the sight of God. I feel it difficult to address you, but I hope at the last day to be found, not indeed upon the platform, but in some little corner behind the throne of Jesus, there to see the millions of Hindoos who shall have learned the worth of salvation through the medium of this Bible, and who will ascribe glory to him who has redeemed them.

The CHAIRMAN then rose, and said:—I rejoice to be the instrument of receiving this precious treasure from the Bible Society of Calcutta, in your name [cheers].

Mr BLACKBURN, on rising to move the first resolution, said:—I trust no one will suspect me of affectation when I say that my feelings greatly oppress me at this moment. We were reminded, in the opening address of our Chairman, that we are in the presence of God; we are in his holy, awful presence to do that work upon which the benevolence of his soul has rested from eternity—that work for which the Son of God became incarnate, and suffered death, and was buried—that work, to promote which he was exalted to the mediatorial throne—for which all power was given him in heaven and on earth, and which he will continue to watch over and to sustain, till the last enemy himself shall be subjected beneath his feet. It is very solemn, in my view, to come together on such an occasion as this; and I feel that I am one of those who are called in the providence of God to follow men who were giants in their days. This, the fiftieth meeting of the London Missionary Society, cannot fail to recall the names of its venerated founders; and, when we remember what men they were—what men of wisdom, and faith, and prayer, and self-devotion—we, who are younger men, and are called to tread in their footsteps, have need to pray to God that he would baptise us with that spirit which made them eminent and successful [hear, hear]. The report, an abstract of which my honoured friend, the Secretary of the society, has read, is of touching interest. We must not use flattering words, lest God take away our breath; but I must say that I think our friend has succeeded admirably in abridging and condensing the great variety of interesting matter contained in the proceedings of the year, and that there was no occasion for that nervous solicitude he manifested lest the audience should be impatient; for, if I do not mistake, a happy change is coming over the public mind in reference to such documents [hear, hear]. They begin to feel that the Acts of the Apostles was the first missionary report that was ever written [hear, hear]. If we are solicitous to test the progress of truth and righteousness in the world, we shall not be so anxious for the excitement of oratory as for the statements of principles and facts [cheers]. In addressing myself to the multifarious matters in the report, the adoption of which I have been called upon to move, I feel there are some tempting topics on which I must not venture. To use a Tahitian phrase, they are *sebood*. The first is the interesting subject of the jubilee. Who would not wish to take a rapid glance at the history of the society? But there is to be a resolution specifically addressed to that matter, and I do think that we who are intrusted to plead should have some consideration for the brethren who are to come afterwards, lest we should anticipate their thoughts and interfere with their statements [hear, hear]. Another cause of great interest relates to Tahiti; that cause is enough to rouse every English and every protestant heart; and I trust that the gentleman who has a resolution upon it will be enabled to do it justice. Oh, sir, if this is a joyous, it is also an afflictive day. We have to bind the funeral cypress with the triumphant palm; to blend our tears of grief with our tears of joy. Can we think of the departed without deep humiliation before God? The loss of such kind and devoted servants at home is afflictive enough; but to think of breach upon breach made amongst those devoted ministers and missionaries among the heathen is truly distressing, and we are called to listen to the inspired admonition, "Have faith in God." The death of such a man as Peter Wright, in South Africa, is a great loss to those Griquas over whom he presided with so much efficiency, not only as a pastor, but as their spiritual father in Christ. And how great the loss of the devoted David Johns, who laboured so efficiently for the cause of Madagascar, and exposed himself to those pestilential mares which renewed a fever

that brought him to an early grave. When we think how long we have prayed that the massive gates of China might be opened; and that at that moment such men as Kidd, and the honourable John Morrison, and our no less devoted friend Mr Dyer, should have been taken from us, it is indeed an event of deep affliction. What should we say?

"God of the just, thou gav'st the bitter cup,  
I bow to thy behest and drink it up."

[hear, hear]. Resignation is our duty, and we have this comfort, that the cause for which we mourn is dearer to Him who has taken his faithful servants to himself than it can be to us, and that it was at His bidding, who has the keys of the invisible world and of death at his girdle, that they left the scenes of earth for the rewards of heaven. This may teach us not to glory in man. Societies, like individuals, are greatly in danger of glorying in their agency. A man grows rich in money, rich in talent, and rich in fame, and he is in danger of being puffed up with a worldly, fleshly mind; and God, who is the fountain of every good and perfect gift, will teach his churches that no flesh is to glory in his presence, but he that glorieth shall glory in the Lord. I remember, in one of the tales of Miss Edgeworth, an anecdote, borrowed from the proceedings of a Spanish artist, who was employed to depict "The Last Supper." It was his purpose to throw all the sublimity of his art into the figure and countenance of the Master. But he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful; and, when his friends came to see the picture on the easel, every one said, "What beautiful cups they are!" "Ah!" said he, "I have made a mistake: those cups divert the eyes of the spectators from the Master, to whom I wished to direct the attention of the observer;" and he took his brush and rubbed them from the canvas, that the strength and vigour of the chief object might be seen as it should. I need not apply that interesting anecdote. You feel that God has taken these vessels of the sanctuary, that we may be shut up to Him who is the fountain of all good, and that we may sing with more feeling than we have ever yet done that verse which Dr Watts has thus paraphrased, in the 102nd Psalm:—

"Yet, in the midst of death and grief,  
This thought our sorrow shall assuage,  
Our Father and our Saviour live,  
Christ is the same in every age."

John Howe has a remark, in one of his admirable funeral sermons, that it is a very vulgar error to suppose that, when people are taken out of this little world, they are taken from all opportunity of serving God, and that it grows out of our exaggerated notions of what we are doing that we indulge in such extraordinary regrets concerning their removal [hear, hear]. That thought occurring to my mind, led me to imagine that our dear friend and honoured brother, Mr Johns, must have had a delightful meeting in the heavenly world with the Madagascar Christians, and that he may have conveyed to them information concerning the kingdom of Christ in this world, exceedingly conducive to the glory of God, and the refreshment of other sections of the family. May not the same thought reconcile us to the idea of Morrison meeting with his interesting father, and Milne and those beloved coadjutors who have been joined with him on earth. I trust that we shall view these meetings more religiously—that we shall not make them mere spiritual holidays, and days of excitement—but that we may pray God, by his Spirit, to solemnise our hearts by these events, that we may go home to be better preachers and better private Christians than we have hitherto been. Besides the calamity of death we have to speak of outrages which have been so graphically described in the report, committed at Tanna, and the isles of Pines. I do not think that these outrages, frightful as they are, are unmixed evils. The pirates and buccaneers, who, under the British flag, sail over those seas, imagine that they are beyond the law of nations. But we are too apt to postpone the retributive justice of God to a future day. He keeps a spiritual police all over the world, and sometimes he overtakes men of violence and blood when they little think of it. Though vengeance has now fallen on innocent parties, yet the news will spread through Polynesia, and read an awful lesson, telling those men that there is a God in the earth. The wanderer of Arabia, appointed an avenger of blood in the earliest history of mankind, and God recognised that law, and though we have to grieve over the massacre of men, yet when the justice of heaven is proclaimed to protect the innocent and the oppressed, we cannot but rejoice to know, that out of evil he educes good, and that he turns the curse itself into a blessing. We have also to advert to the circumstances of aggression on the part of the Roman catholic missionaries. I greatly regret that one should be compelled to stand before an such audience as this, and say any thing that might appear uncharitable, concerning any section of the human family bearing the name of Jesus Christ. I do not profess to be extensively acquainted with persons of the Romish faith, but I do occupy some leisure in reading Roman catholic publications, and acquainting myself with their contents. While I have an uncompromising abhorrence of the system, I candidly own, I have great veneration for many of the men. Their singleness of heart, their self-denial and devotion, are an example to those who teach a purer faith. But of the system, one cannot but speak with indignation; and especially at the course that is being pursued by the *Propaganda* at Rome. Believing, as I do, that the Roman catholic religion, with all its idolatry, and all its serious errors, is much better for society, and it may be for the souls of men, than heathenism, so I should welcome

the news that Roman catholic missions have been established among the heathen, bringing them to know the true God and Jesus Christ. But I can have no sympathy with them in invading upon other men's territories—in attempting to build upon other men's foundations. They, the apostolic church! Why, they have lost the spirit of the apostles, if they ever had it, for Paul indignantly disclaimed the idea of building upon another man's foundation [cheers]. But they have drawn up a systematic arrangement to pursue all the protestant missions throughout the world [hear, hear]. If any man will take the trouble to make a list of the protestant missionary stations, and mark the movements of the *Propaganda*, of Lyons, of Paris, and of Rome, he will find that they are bending their way to those very places where we have our missions. In so complicated and political an affair as that of Tahiti, it is impossible to see that any one cause prevailed over all the rest; but I believe that jesuitical intrigue is one powerful element in that matter. But have we need to make ourselves unhappy on that account? Have not the people the Scriptures? Have we not laboured there for half a century to educate and inform them? Does not the report state that they call the ceremonies of Rome the old superstitions of idolatry, which they have renounced [cheers]? The way in which the Roman catholic present at this time their astonishing success is sufficiently amusing. It was bad enough to hear that Xavier could make ten thousand converts in a month, but he dealt in miracles, and that may account for it; but that modern missions of Roman catholics have to tell of thousands and tens of thousands of converts, is more than we can give credence to. But what sort of converts are they? I will relate a fact which, in some measure, will enlighten your minds upon it. Murray, in his account of the discoveries in Western Africa, mentions this incident, and it will throw a good deal of light upon the subject. Some fathers arrived as Roman catholic missionaries, and went to the towns and villages on the Congo river. They found the people came in astonishing numbers to be baptized. They "flocked," to use a scriptural figure, "like doves to their windows." What was the occasion of it they could hardly understand, for when they arrived at a town they were not allowed to sleep, but were kept up by night as well as by day, to administer baptism, and the people received the ordinance with a fervour and earnestness which was surprising to themselves. But after they had been there a little time, they made a mortifying discovery. The Roman catholic church enjoins that spittle, oil, and salt be used in the administration of baptism. Salt itself was very scarce, and very medicinal, and very palatable to the natives of that country, and as a grain of salt was put on the tongue of every individual who received baptism, and it was a delightful relish which suited the African taste, it was this induced their extraordinary zeal to become members of that church. Now we can understand that one of the *Propagandists* might send a letter home to Lyons or Paris about the extraordinary zeal of the West Africans to receive baptism, and then this humiliating discovery would somewhat abate the tone of their triumph. I must now proceed to the matters of congratulation. The translation of the holy Scriptures is one matter of extraordinary importance. I bless God that our friend Schurman was allowed to come forward and present that Bible. It was an impressive and interesting scene. His name will go down with that of John Wickliffe to another generation. The Hindustani people will hear of his labours and work, and bless God for that industry, perseverance, and devotion, which enabled him to achieve that great and most holy work. 40,000,000 of people can read that book; I suppose there are not 40,000,000 of people who can speak the English language in the globe, and therefore we perceive that he has achieved a work far more important than the translation of the bible even into the English tongue [cheers]. The progress of the work in China is also very delightful. I am very happy to see that at Hong Kong our missionaries are associated with others in revising the translation of Dr Morrison [hear, hear]. It is a very happy circumstance to see all the protestant missionaries engaging in that work; it is, sir, a pledge that the prayers and councils over which you presided, on a former occasion, have been felt in our missionary stations as well as at home, and that the spirit of true union and forbearance is happily increasing amongst us [hear, hear]. Another thing on which I cannot but congratulate the subscribers and friends of this society is, the progress made among the native teachers [hear, hear]. I am sure you will perceive that exposed as European missionaries are, to the baneful influences of an unhealthy climate, it is most important that the work of God should not rest alone upon European life, but that men, natives of the soil and inured to the climate, should be able to carry on the ordinances of religion, should their fathers in the faith be removed by an unlooked for stroke. I am glad to find that they are being educated. I trust that work will continue to engage the serious attention of the directors. The negro churches are doing their duty nobly. I thought to-day of my friend Ketley, of Demerara, with delight. He is one of the oldest missionaries, and was the first to assert the doctrine of independence, that is, of churches sustaining themselves [cheers]. The state of the funds is a subject of great interminution. We have had our friends of the free church of Scotland in the metropolis, and in all our towns; a large section of the constituency of this society has been making vigorous efforts to promote education; and these two causes, together with the depression of trade, might have led us reasonably to expect rather recession than advance in the accounts of the society. It is a matter, however, for



sincere congratulation that our funds have advanced, and especially have been augmented by the offerings of the young, for the purchase of your missionary ship. The report relates to the appointment of an officer in the place of my early and much-lamented friend, Mr Thomas Wilson. I will not pronounce a eulogy upon his memory; I will leave it to one who knew him, privately, more than I did, and whose eloquence will describe his worth. But, when I recollect that he was my own father in public life—that, when a youth dwelling in my father's house, and devoted to mechanical toil, he sought me out, and took me by the hand, and offered, against parental reluctance, to sustain and hold me up; that he built the chapel where it has been my honour to labour for twenty-two years, and though many hard things, in days gone by, have been said of him, yet I am bound to say, that I never found him otherwise than kind, and considerate, and fatherly to me [cheers]. Possessed of a larger fortune than was generally suspected, he might have imitated the style of the higher gentry and nobility of the land, and have dazzled the eyes and made groundlings stare by his splendid equipage and princely home, but he had a higher ambition [hear, hear]. He felt how paltry all this would seem on a dying bed, and therefore without an array of men-servants, without a costly display of furniture, he kept a simple table and a moderate house, that he might consecrate his surplus to the cause of God [cheers]. When those who are content to shine amidst the butterflies of this world, shall be called to die, some of them will feel that it would have been well for them had they been stewards, such as Thomas Wilson, of the gifts of God. We do not hope soon to meet with such a man; but the end of my speech shall harmonize with the beginning, that all good influence is with God. When dear Thomas Wilson began to grow infirm with advancing years, the Spirit of God was visiting a young baronet quite out of our connexion, and working in his heart that renewing grace which has given him eminent decision and devotedness. It rejoices my heart—as I believe that I happened, in the providence of God, to know Sir Culling Eardley Smith as a religious man—it rejoices my heart that it falls to my lot to propose that he be respectfully requested to be your future treasurer. He has a missionary heart; he will bring to your work the faithfulness which characterised the founders of your institution. I am persuaded he will not treat your affairs as a mere question of money, and a dry detail of business, but that all your affairs will be regarded by him as connected with the kingdom of Christ, and to be sanctified by the word of God and prayer. I am persuaded that he has a missionary heart. May I be pardoned for saying that there are several here who, on very interesting occasions, have witnessed it? When his dear little boy was born, the heir to his house, he said to his lady, "Now, we will keep the child's birthday differently from our neighbours—we will hold a missionary meeting;" and thus at Bedwell park, every birthday, there are gathered missionaries and ministers, and the villagers and neighbours are invited to meet on the lawn and to hear the addresses of those who are the servants of Jesus Christ in the missionary field [cheers]. There I have met dear John Williams [hear, hear]; there I have met Robert Moffat [cheers]; there I have met my honoured friend Herschell, and brethren of the Jewish nation. We have witnessed again and again how devoted the heart of the honourable baronet is to the cause of Christ; and, though he has been compelled to retire from public life in England on account of the delicate state of his own health, and that of his lady, yet he has carried the missionary spirit into Rome [cheers]. He has not been ashamed of Christ in that city of the beast. Our friend Mr James can tell you that missionary meetings have been held in Rome, under the presidency of Sir Culling Eardley Smith [cheers]. The resolution is as follows:—

"That the report, of which the leading features have been presented in the abstract now read, be approved, printed, and circulated; that this meeting devoutly acknowledges the hand of God in the various impediments and trials which the cause of Christian missions has to encounter in its progress; under the force of these trials this meeting would cherish the spirit of devout submission to his holy will, and of unwavering confidence in his faithful promises, while it humbly offers to the Father of mercies its grateful adorations, that amidst every form of difficulty, and every adverse influence, the glorious gospel, sustained by his providence, and applied by his Spirit, still wins new triumphs in the salvation of the heathen. Also, that this meeting hereby expresses its veneration and esteem for the memory of the late Thomas Wilson, Esq., as one of the earliest friends and most liberal supporters of the London Missionary Society; and especially for his faithful discharge of the duties of its treasurer. It hereby also presents to Sir Culling Eardley Smith, Bart., its earnest and united request that he will kindly undertake the office of Treasurer of the Society, now vacant by the decease of Mr Wilson."

Mr J. A. JAMES, on rising to second the resolution, said:—If I yielded myself an unresisting victim to my fears, instead of a willing captive to my faith, I should rise and speak on this occasion with no inconsiderable depression. The excellent report which was read by our esteemed Secretary, followed up by some of the touching remarks of the speaker who has preceded me, have produced a pensive sadness in my mind, from which I cannot disentangle my feelings all at once; for, though that report is not, like the prophet's scroll, written in characters of lamentation both within and without, it certainly does contain far more than enough to call for the exercise of chastened sorrow. Its exordium, as Mr Blackburn has stated, is gloomy, yet glorious, with the memorials of the dead, a kind of eleventh chapter of the Hebrews in the report of the society, reminding us of the triumphs of Christian principle over all the sufferings of humanity, all the love of life and fear of death, for "these all died in faith." It is unnecessary for me at any length to go into a consideration of all the names which have been read to us this

morning; but there are one or two on which I must for a moment dwell. Can I forget that the friend, the intimate, the bosom friend of my heart, who has been with me in almost all the scenes and circumstances of my history, who has wept with me when I wept, and rejoiced with me when I rejoiced, is no longer with us? Dear, honoured Fletcher, thy generous heart, thy exalted mind, thy blameless life, thy consistent piety, thy zeal in the cause in which we are meeting this morning, poured out in all the utterances of thy classic diction and thy mellifluous tones, are all lost to us, except as they live in our memory, where they will not easily die, and from whence, I trust, they will exert an influence upon our minds, our hearts, and our consciences, in reference to that Master in whose service he lived and died [cheers]. I could go through a long detail, but time will not permit. I could mention things in reference to other names, which would, perhaps, interest this assembly, were there time to dwell on such subjects. But there is one name in the report, and transferred from the report to the resolution before the meeting, which must not be passed over. Well does that name deserve the distinction of being thus preserved, and presented to the public in a substantive resolution of this meeting. My friend has imposed a task on me from which I shrink, and which I have no intention of now attempting to perform at any length. But that name must still be kept for a few moments before this assembly. We all delight to honour it; it will live as long as the denomination of which it was one of the brightest ornaments shall continue; it is a name which will be venerable and venerated down to the end of the history of the congregational section of the Christian church. I need not say that I allude to Thomas Wilson, one of the fathers and founders of this Institution, who continued in the performance of the duties of the treasurer's office to the last moment of his existence. He did all things touching the work of his Master so well, that that Master kept him at his post to the last hour of his life. He was a man who was not merely sent into the world to benefit his own generation and all that should follow, but to teach rich men how to use, how to improve, aye, and how to enjoy their property [cheers]. A man who, as we have been told, instead of hoarding his property to go down as a mass of unsanctified wealth to his posterity, or hoarding it for the purpose of luxury, grandeur, and extravagance, spent one fortune for the good of the public and the glory of God; and thus left a blessing, and not a curse, upon another fortune which has descended to his family [applause]. His ashes are confined to one spot; his monument is to be found in many—in the college of which he was so long the main prop and pillar, in the chapels which he erected, and all of which bore this inscription—may rich men read it, and rise up to be his successors—"See what one man may do in the way of glorifying God, and benefiting his fellow-men, who, having wealth, has liberality to expend it, and wisdom to direct the expenditure" [cheers]. But I must not prolong this strain. We have, indeed, had to-day a breaking of the earthen vessels before us; but where is the treasure? Not a particle of it has been lost; it still remains, in all its plenitude, to enrich our poor and miserable world [hear, hear]. Not a promise has been borne away from the page of inspiration, by all who have gone hence; not one jot or one tittle of God's blessed book is entombed in the sepulchres of the men who have left us. "The voice said, Cry. What shall I cry? All flesh is grass, and all the goodliness thereof as the flower of grass; the grass withereth, the flower fadeth, but the word of our God abideth for ever" [cheers]. It is not merely the death of our fellow-labourers which has oppressed my mind, in common with the minds of others, this morning, it is the state of the missionary field; Madagascar still closed, India not yet blooming as we could wish, China mourning over the men whom God had raised up for her benefit. But the cloud-shadow rests especially upon Tahiti [hear]. I must, for a few moments, for reasons which I will presently disclose, though at the risk of seeming to forestall other speakers, dwell upon that topic [hear, hear]. I join in every expression of impassioned abhorrence and detestation of French atrocity and Romish fraud contained in the Report [hear, hear]. I concur in every syllable of astonishment and regret at the supineness of English diplomacy—in every word of tender sympathy with the insulted and injured Queen and her oppressed subjects, the afflicted missionaries and their flocks, but especially with the reviled and calumniated British consul [cheers]. Mr Pritchard has a place in my heart and in my esteem. Well he may! I took him, when a boy, placed him as a teacher in my Sunday school, received him as a member of my church, fanned the missionary spark in his heart till it was brought to a flame, and helped to form the character which was to fit him for the station which has given him such unexpected notoriety in the journals of Europe; and I feel, therefore, that I am justified in adverting to him on this occasion [hear, hear]. I call upon this meeting, as well as upon the directors—I appeal to the religious public of every section of the Christian church—to throw the shield of their protection around that man, assailed, as he has been, with persevering malignity, by French tongues and French pens [cheers]. Assailed, Sir—what? For vindicating the honour of the English flag [hear, hear]—for resisting the arts and artifices of jesuit cunning, and manifesting himself as the devoted adherent of protestant missions—aye, and for opening his house to give an asylum to a helpless woman, driven from her house and, for a season, from her throne, by the most dastardly act [great cheering], the most dastardly act that ever disgraced a military or naval power [renewed cheering]. When I consider the unpretending simplicity of that man's

mind, the difficulties which he had to contend with, and the enemies whom he had to resist, I am astonished at the manner in which he has been enabled to conduct himself, and at the credit with which he has come out of the contest; and I should feel that I had not acted a pastor's part if I had not, on this occasion, borne public testimony—notwithstanding that there may have been some errors of judgment, which I will not for a moment attempt to justify—to the integrity, the firmness, the discretion, and the fidelity, with which that man has discharged the duties of his office [cheers]. By an act of injustice, from which a magnanimous policy at home ought to have protected him, he has been compelled to retire from Tahiti at a moment when his presence, for all interests concerned—not merely ours, but the interests of Britain—was especially needed [hear, hear]. But it is our happiness, and a source of thankfulness, to know that, though he has left Tahiti, he has retired with his civil honours untarnished, and with his religious character unimpaired [cheers]. I hope that we shall continue to repose that confidence in Mr Pritchard to which all his conduct hitherto entitles him. Still, this Tahitian affair is a disastrous one [hear, hear]. Wherever blame lies, it lies not, directors of the London Missionary society, with you [cheers]. I publicly tender to you my own thanks, and the thanks of the country [cheers]. You, who have borne the burden and difficulty of maintaining this arduous contest, and who have maintained it so well, we honour you for the manner in which you have conducted yourselves [cheers]. You meet us to-day in the full possession of our confidence. With you we tenderly and deeply sympathise; with you, we deeply regret that the object of the care, the labours, the anxiety, the tears of nearly half a century, should thus be plucked from your hands and placed in peril. May God direct you, as we believe he has done hitherto, in all that may yet remain to be done in reference to that interesting and peculiarly difficult part of your labours! But, Christian friends, let us consider that there is something in this event which suggests the inquiry, "What end has God to answer by this?" The afflictions of societies, like those of individuals, should bring us all to the throne of God, saying, "Show me wherefore thou contendest with me?" Oh, have we done anything ourselves to bring on this calamity? have we been boastful of Tahiti? have been vain-glorious, and is God chastening us? Then let us bow with submission to the chastisement, and learn wisdom. Let there be no murmuring, no complaining, but much of gentle submission and confidence [hear, hear]—confidence in Him who reigneth and must reign [cheers]. He never for a moment vacates his throne—never sleeps upon it. It was not that the reins of government were entrusted to the hands of a seraph, that Admiral Dupetit Thouars was allowed to invade Tahiti; no, all was done by the permission of infinite and unerring wisdom [hear, hear]. Let us recollect, that God has his own ways of carrying out his own plans and effecting his own purposes. The course of providence is not like that of one of our modern railways, without elevations or depressions, without windings or turnings—or like that of one of the ancient Roman roads; but it is like the course of a mighty river, winding and turning, and sometimes apparently rolling back upon its source, but still, by the law that directs its motion, ever urged onwards to the point where it is to touch and swell the ocean [great applause]. We may, therefore, be confident in God, feeling assured that in the end he will bring good out of evil [cheers]. And let us learn dependence [hear, hear]. Oh! if this affliction is sanctified; if this storm of providence, whose lightnings have stricken down the towering objects of our affection—I was going to say, of our pride—should purify the moral atmosphere, sweep away the miasma which is ever arising from the corrupt weeds of our fallen human nature, and give us a holier element in which to live, and move, and breathe, we may be the better yet for our loss [cheers]. Perhaps it is sent that we may be still better prepared to carry on the work in all those parts of the world which are still left open to us. Let me ask, directors—I do it with great respect for your opinion—does not God, by this event in the south, seem to be stretching forth his hand to the east [hear, hear]? By the growing darkness of the horizon in the south, and the growing brightness of the horizon in the east, does He not seem to say, "Though you do all in your power for the south, be sure that you do not neglect the east?" We have all India, from the Himalaya to Cape Comorin—

"The world is all before us where to choose,  
And Providence our guide."

No French lily will spring up in India to throw a shade over the British rose; or rather, I should say, the rose of Sharon. No Admiral Dupetit Thouars will menace Fort William [laughter]. No, no; they must try their gallantry on Tahiti [hear]; we are safe in India [cheers]—no French armament can reach us there [cheers]. And China—China! Why we have been praying, and waiting, and watching, for the opening of China, and we thought it was to remain closed against us. I justify not the opium trade, nor the opium war; I undertake no difficult task like that [hear, hear]. Let there be all the reprobation that is due under the circumstances [cheers]. But, then, God often makes use of the wickedness of man for the accomplishment of his own beneficent purposes. His providence has now thrown back the doors of China, and has opened a path, if not into the interior of China, at least within a portion of the empire. The great wall is tottering. Where are the troops who are to march up and take possession of the land? I will tell you—at Rome [hear, hear]! They are already in motion [hear, hear]. Protestant Christians of Europe and



America! protestant Christians of every section of the Christian church! Look at Rome!—look at China—Rome is looking at it [hear, hear]. Hasten to China—Rome is hastening to China; and, unless we are all on the alert, China will yet belong to Rome [hear, hear]! With a sublime ambition she is aiming at the celestial empire, and with a minute one (for all policy is hers) she is stooping down to the little spots of Polynesia [hear, hear]. We must be on the alert, or Rome will yet possess the world. Let us recollect that she states one of the evidences of her apostolicity to be her universality. She sees that protestantism is rising up to dispute with her that evidence of apostolicity, and she is planting her missionaries all round the globe. We shall have to fight for almost every mission which we have with the see of Rome. With God on our side we have no need to fear upon whom will rest the victory. But let it not be forgotten, however, that Rome is Rome still [hear, hear]. We see, by what has taken place in Tahiti, that she still possesses her serpentine cunning, the fangs and the venom, though, as a part of her policy, her skin may, like that of the chameleon, reflect the hue of surrounding objects; and therefore we should be prepared to carry on the contest, believing, as we are justified in doing, that we shall carry it on with success [cheers]. Now I have to advert, and I shall do it very briefly, to what Mr Blackburn has referred to—a missionary meeting at Rome, the first sign of the accomplishment of what I have already ventured to predict, namely, that Rome after all is not to be universally and perpetual victorious [cheers]. I hold in my hand, not an encyclical letter from the Pope, but still a letter adorned with a portrait of his holiness Gregory XVI. [hear]. It is a letter from Sir Culling Eardley Smith, addressed to our secretary, Mr John Arundel, and it is to the following effect:—

"Casa Dies, Rome, 22nd March, 1844.

"MY DEAR SIR—I have the pleasure of sending you a cheque for twenty-five guineas (£25 5s.), the proportion forthcoming to your committee, from a joint meeting held in my rooms in this place, for the Church and London Missionary Societies.

"Dr Harris, or Mr Ellis, will inform you of the particulars of the meeting. I will merely say that I believe everybody was gratified at being present at such a meeting in Rome.

"Believe me, dear sir, sincerely yours,  
EARDLEY SMITH."

Next follows a report of the meeting at Rome, by your former secretary, who seems to be still employed in your work; God is still giving him something to do for the Society:—

#### "MISSIONARY MEETING AT ROME.

"A numerous and highly respectable meeting of the friends of protestant missions was held in Rome, on the 20th of March last, at the residence of Sir Culling Eardley Smith, Bart. The Right Hon. the Earl of Gainsborough presided. A hymn was given out, and some of the prayers of the Liturgy read by the Rev. the Dean of Ardagh. The objects of this meeting having been explained by the chairman, the Rev. Mr Morgan, recently returned from the west coast of Africa, described the labours and success of the Church Missionary Society in that quarter of the world, more particularly at Sierra Leone. An account was then given, by the Rev. W. Ellis, of the operations of the London Missionary Society in various parts of the world, more especially in the South Seas, and in relation to the afflictive events which have recently occurred at Tahiti.

"The following resolution was then moved by the Dean of Ardagh, seconded by the Rev. Dr Harris, and supported by Captain Hope, R.N.:—resolved, 'That in the facts which we have heard, relative to Africa and the South Seas, we gratefully recognise the hand of the Lord in bestowing on the Redeemer the promised inheritance of the heathen—that we pray for the speedy arrival of the day when Ethiopia shall universally stretch out her hands unto God—and that we commend in faith, Queen Pomare and her subjects, as well as the missionaries labouring among them, to Him who has promised that the isles shall wait for his law, and who is all-sufficient to sustain his servants under every emergency.'

After singing, prayer was offered by the Rev. Mr Jenkinson, and a collection was made at the close of the meeting in furtherance of the objects of the Church and London Missionary Societies.

It has been said that there is no new thing under the sun. At any rate we have found one to-day—a protestant missionary meeting held in Rome, having especial reference to the policy, so foul and so fraudulent, which Rome herself has pursued in reference to our own missionaries. Who, after hearing of this, will despair of another missionary meeting being held in Rome, when even the pontifical chair itself shall be occupied by him who presided over this first meeting, and when his Holiness, having thrown off, as we trust the time is coming when he will, the tiara, all Protestantism shall come to an end, because all popery shall come to an end, and when all shall be there united, to propagate the gospel of our Lord Jesus Christ, throughout the whole world [cheers]. I ask, is this not quite within the range of hope, nay, is it not within the range of probability? We know that, whatever be the machinations of the church of Rome, her destiny is fixed, and the hour is at hand, when the mighty shout shall be heard, "Babylon is fallen, is fallen, to rise no more" [loud cheers]. And now, one word with respect to the latter part of the motion—the appointment of a new treasurer. It is not merely the rank of the honourable baronet which commends him to my approval [hear, hear]. I hope that our society will never be lured by the temptations of rank to place in any office connected with it, men of whose sincere and undissembled piety they are not thoroughly convinced [cheers]. I am happy to see you, sir, in that chair to-day [cheers]. I do not forget that we met, no long time since, in the bonds of Christian union; but I should not have welcomed you, did I not believe that the heart which beats in your bosom is under the constant constraint of the love of the Lord Jesus. It is on that account that I rejoice to see you presiding over our meeting this morning, and not merely because of the high station which you occupy in society [hear, hear]. I trust that we shall never sacrifice piety to rank; I would much rather sacrifice rank to piety [hear]. But of course when we can have piety and rank and wealth all combined, we shall not refuse their aid [laughter]. Believing in the sincere piety, the catholic feeling, and the entire good will towards us of the

right honourable baronet, whom I am happy to call my friend, he having been an inmate of my house, and I an inmate of his, I do rejoice in his appointment to the office of treasurer; and I am sure that he will feel we are doing him an honour instead of receiving one, by his appointment to any office connected with a society which is engaged in spreading the dominion of the King of kings and Lord of lords, an office which, were it occupied, would not disgrace even the crown of the country [loud cheers].

The resolution was then put and carried unanimously.

Mr Ely, of Leeds, then rose and said—The report which you have just adopted has the usual variety by which human affairs are distinguished—the sunshine and the shade, the storm and the calm. We have exulted as we have heard of success; we have melted and mourned as we have listened to the detail of death and aggression. But the resolution entrusted to me is one which relates to a scene where the deepest shadows gather, relieved by scarcely a single ray. All is inscrutable mystery, and we are called upon to exercise the simplest and the most naked faith. You have already responded to appeals upon that theme, and still will you be prepared to give expression to a holy emotion as you contemplate Tahiti. The resolution which I have to propose is—

"That this meeting renews its expression of sincere sympathy with the Queen of Tahiti and her people, under the insults and injuries they have suffered from the repeated and aggravated outrage of the French naval force; and this meeting cannot withhold the expression of its astonishment and grief that the British government did not, in the first instance, employ all means consonant with the spirit of justice, reason, and religion, to prevent the permanent establishment of the French protectorate at Tahiti, but that it tacitly acquiesced in an act of gross injury committed on a faithful though feeble ally—an act highly injurious to the civil rights and religious interests of the Tahitians, perilous in the extreme to the prosperity of British protestant missions, and violating the best feelings of the religious community of our country."

I hardly know whether it is at all in keeping with propriety for me to address a word to you on this subject. You have already listened to an appeal—and glad I am that you have listened to it—from lips so well capable of striking every chord in your bosoms. If I attempt for a few minutes to speak on this topic, I almost feel that I shall be trespassing on propriety; and I can scarcely hope to receive the attention or to excite the interest of the meeting [cheers]. Tahiti! Oh it was one of the brightest and purest gems in our missionary crown. Tahiti! Was not she the first-born of this society, and the beginning of her strength? Or rather, may I not say that Tahiti was instrumental, in some sort, in giving birth to this society? What Wales was to the Bible Society, Tahiti was to the London Missionary Society [hear, hear]. The Christian philanthropist said, "Let us constitute a society for the distribution of the Bible in Wales;" and he responded, "Why not to the world?" He said, "Let us send missionaries to Tahiti;" and he responded, "Why not to the world?" This was, at all events, the first enterprise of our mission. Perhaps it was romantic to send our missionaries to the very antipodes; but if romantic, it was at all events suited to the temper of the times. The great principle and obligation of missions were little understood; and when this romantic enterprise presented itself, it aroused at once the attention of the religious community. It was heroic to send your missionaries to the antipodes. It was to commit yourselves to an enterprise which would never be deserted till the world should be evangelised. It was to constitute a new pole and a new axis, around which the moral globe might revolve [cheers]. Can we look back upon the history of Tahiti, and contemplate its prominent points, without the deepest interest? About forty-seven or forty-eight years ago, the ship Duff sailed with a party of missionaries who had committed themselves to this great enterprise. A holy captain conducted the navigation; some thirty individuals, ministers and artisans, devoted themselves to the work. It was at an early hour in the morning—we have heard the graphic statement of the report, and we cannot easily forget it—it was at an early hour of the morning, in the month of August, that the Duff unmoored in the river Thames, having on board her band of missionaries, and the fathers and founders of this society. Not a ripple on the river, not an oar moving, not a breeze stirring. As she began to drive down the stream, the voice of the little company on board were heard singing,

"Jesus! at thy command,  
We launch upon the deep."

That vessel bore at her mast-head the ensign of Britain; and she bore too, an ensign peculiar to herself—three doves bearing the olive branch of peace in their beaks—a significant emblem of the mission on which those on board went forth. Who can tell all the sorrow, the bitter disappointment, the painful experience of the succeeding sixteen years [hear, hear]? Who can tell the heart-rending of those holy missionaries when one of their own band, who went to convert savages into Christians, himself became a convict to the savagism of the islanders [hear, hear]? Who can tell the hours of peril which in jeopardy of their lives that band of missionaries passed, appointing a watch at night lest the assassin should approach? But oh, what a day was that, when after sixteen years' persevering toil, it was told that a man had been seen praying in the bushes [cheers]. What a day was that on which a register was opened in which the names of praying and inquiring persons were entered! What a day was that when the multitude of inquiries so pressed upon the missionaries that they were compelled to throw aside their registry, as no longer being able to make entry of so many names [cheers]. And then came the formation of a Christian church with all its lovely consequences. Island after island was visited, and group after group received the salvation of God.

And, then, on a given day the custom-house officers of Liverpool were distressed and distracted by the receipt of a package to which they could assign no specific designation as import, and to which they could affix no specific duty, until on consulting our beloved and honoured friend Dr Raffles they found that the packet inclosed the idols of Tahiti, with an inscription, "Dead gods" [great cheering]. Nor was it simply that in Tahiti and other islands in the South Seas the gospel was introduced, and men were snatched from destruction. Undoubtedly that was the grand object, but it is not all that was accomplished. At Tahiti you created a people [hear, hear]. You gave them a written language; you gave them laws; you gave them a constitution. They became a nation; and from the moment that they appropriated territory, and enacted laws and administered justice, they became amenable to the law of nations, so they had a title to be protected by the law of nations [cheers]. Such was the state of things when that aggression was made which is referred to in the resolution. And in what terms can we speak of that aggression? Shall we refer to the pretence on which it was made? I will not say that that pretence was specious; no, there was nothing specious even in the pretence itself [hear, hear]. Shall we refer to the cruelty of that aggression? A woman was the sovereign, a youthful queen, and that youthful queen in circumstances peculiarly demanding consideration [hear, hear]; yet she was required to resign her independence, and the cannon was pointed against the island to compel her submission. It was, indeed, worthy of the chivalry of the great nation [hear and cheers]. O yes, there had been enough of martial glory, and there must now be naval glory achieved [renewed cheering]. The name of Louis Philippe will be handed down to posterity as having accomplished in his reign two great purposes, in the very heart of his kingdom throwing around his capital a rampart, and at the antipodes sending his navy to conquer Tahiti [cheers and laughter]. O give him the mural and the naval crown [great cheers]. But was it Tahiti alone that was attacked? Was not Britain the ultimate object? Beneath whose flag did the Duff sail? The flag of Britain. By what missionaries were the Tahitians raised to the rank of a people? By British missionaries. Whose flag floated at that consulate? Britain's. And oh! that Queen has sought the protection of Britain's beloved sovereign; nay, would have ceded her dominions to Queen Victoria; and Louis Philippe could wreath his smiles and outstretch his hand to grasp the hand of our beloved sovereign, whilst, at the same moment, he was aiming the blow, the insult, and the injury at this feeble but faithful ally [cheers]. But was this aggression suffered to pass without remonstrance on the part of Britain [hear, hear]? Could it be that that faithful, though feeble, ally of England should be abandoned to this violence, this outrage, without protest on the part of the British ministry [hear, hear]? O, Sir, we had fain trusted that the cause of justice, reason, religion, as it is stated here, was safe. We well knew, that remonstrance, if addressed, must succeed [hear, hear]. Oh, Louis Philippe and his ministry, no doubt, were prepared to yield to diplomatic representations from Britain [hear, hear]. But none effectively went forth; and, instead of remonstrance—instead of firm-toned remonstrance—not even neutrality has been observed. And Mr Pritchard, whose pastor has given you his commendation to-day, that Mr Pritchard has been removed from his consulate [hear, hear]. They tell you, indeed, that there is nothing of censure implied in his removal, that he has only been removed from one position to another. Ah, sir, a deputy governor may rule a hundred millions of dependant subjects, may play high pranks and freaks, may expend treasure, may pour forth lavishly blood, and may bear away gates of idolatry as trophies of triumph, and against his recall there shall be protest; but a humble consul at Tahiti shall be acquitted by themselves of all liability to censure, and yet penalty shall be inflicted upon him by removing him from the scene of his official engagements [cheers]. But what, during all this time, was the conduct of the British public? Where was the public voice, where the expression of public opinion [hear, hear]? We are all to blame [hear, hear]. I will not even acquit those beloved and venerated directors; the constituents of the society are still more to blame than they. Every religious society in this country is to blame—the whole religious community is to blame. I concur most cordially in my reverend friend's testimony to the directors. O yes, they did call public attention to this matter [hear, hear]. They did plainly, and in energetic terms, and in strong appeal, lay the whole case at the very time before the Christian community [cheers]. I take shame to myself, and I am sure my brethren around me will take shame to themselves, that we did not forthwith move and summon the whole country to lift up its voice [hear, hear]. In every district of this metropolis, in every province of this land, from one end of the kingdom to the other, there ought to have been a voice proceeding from congregations and public meetings, and thundering at the door of the Foreign Society, to demand remonstrance on behalf of Tahiti [hear, hear]. But we trusted that in the very nature of things, on the principles of reason and justice, aye, and of national honour too, this outrage could not be permitted to pass without official remonstrance, and depending on men we waited for the result. Alas! we have lost our opportunity and it cannot be recalled. No; we have learnt a lesson. We know the power of public opinion. We have heard it stated in high places that the public opinion of Britain, clearly and openly expressed, must secure, on the part of any administration, efficacy. We know that when we appeal to the public, having justice, liberality, reason, and re-





ligion on our side, they will respond to our appeal. We are satisfied that, when there is the lack of public opinion, to appeal to it is dangerous. We must form that opinion. But when public opinion is ready to be expressed, we have only to make the appeal, and then the loud voice of the British empire will be heard, and administrations must comply. It was public opinion, thus expressed in the public voice, which said, only a few years past, "We will that the slave be free." There ought to have been a voice equally loud exclaiming, "We will that Tahiti be protected" [hear, hear]. Surely we are all ready to concur in proclaiming that, for the future, we will that the religious opinions and privileges of Britain never shall be outraged [cheers]. But there is another consideration, and to that also your attention has been directed. Not France alone sought in Tahiti to raise, perhaps, a gigantic scheme of colonisation, commerce, and conquest; but Rome—Rome was there, seeking to prevent the Christianity which our protestant missionaries had introduced [hear, hear]. Rome! And is not popery unchanged and unchangeable [hear, hear]? A beloved brother said the other night at a public meeting, "I do not pretend to say that popery would again roast men alive in the market place; but popery is unchanged and unchangeable" [hear, hear]. If popery be contented to employ the cannon's mouth to urge home her opinions, is not physical force still her instrument [hear]? She wields the two swords yet; and oh! it may be that, since God has honoured us with the crown of martyrdom by the instrumentality of heathen infuriation in Madagascar, he will honour us with the crown of martyrdom, by the instrumentality of popish domination in Tahiti. But as the martyr's blood flows there, a voice will be uplifted in Britain, in America, and throughout protestant Europe, if she still be protestant, which will compel the interposition of France on behalf of her persecuted subjects in Tahiti. What further does France contemplate? Tahiti is but the gate of Polynesia. Station after station, aye, and missionary society after missionary society, must anticipate the visitation of France and of Rome. Ominous tokens present themselves on every hand. We see a reviving power in the ancient catholic system—I care not whether it be Roman or Anglo-catholicism—and if in time past the church was corrupted, may it be corrupted again? If the fine intellects of cultivated Britons are fascinated by these ceremonials and this sacramentalism, will Polynesia, with its numerous tribes, be safe? I have great confidence that the ancient triumph of this system will never be repeated; and that confidence is grounded on one or two circumstances. The first is the fact which has been adverted to to-day, that the Bible is there [cheers]. The earlier Christians possessed that precious volume in fragments, in tracts, in manuscripts, in their public places of resort; but £500 have been paid by the Tahitians for the possession of the Bible in each house and by each hand; and you have heard that the Bible and popery cannot co-exist [cheers]. There is another circumstance affording ground of hope. Let it be recollected, that popery prevailed, in the first instance, over two classes—first over the church at large by gradual corruption, and then, when it had lifted itself into power, by converting idolators into papists; and you know that the passage from idolatry to popery is sufficiently small. But now there is a protesting voice—there was not then; now there is a protesting voice, and while that voice is uplifted, and appeal is made to the word of God, we doubt not that popery will still be held in check [cheers]. Now, in conclusion, let me call upon this meeting to make protest against this foul aggression. Let me call upon all to lift up their voices as one man, in every circle, in every scene, and by all their influence to raise their protest against that aggression of one government, and against that silence, nay, that act of another—I mean the British government—by which the aggression has been sanctioned. Let me call upon this meeting to pity Tahiti and Tahiti's queen. O think of that young Christian woman, deprived of her counsellor and her friend. Think of her, as she presses that babe to her bosom, and contemplates him as born to be a thrall, or perhaps exposed to assassination, or, worse, about to be forced from her to be trained up in the mummeries of Rome [hear, hear]. Think of the Christian inhabitants of the island. O great society, do you not weep for your eldest daughter and her children? Behold! they seize them, scourge them, and put them under training to her who has the harlot's forehead, and whose garments are red with the blood of the poor innocents. I call upon this meeting to exercise the spirit of prayer, to plead earnestly with God, especially on behalf of Tahiti and Tahiti's queen. I call upon this meeting to put forth energetic effort, and to hearken to the exhortation which they have already heard. If you are driven, in part, from the South Seas, look to the teeming nations of the east, and let your maxim be concentration rather than diffusion—multiply and accumulate your missions in India and China. I call upon this meeting to cherish hope. You have the God of hope on your side. The rock of ages, on which the church is built, can never be moved; the time of the final consummation is hastening; and all this movement on the part of Rome is but a token that Satan knows that he has but a short time to reign. Then shall come the Sabbath of the world, when this whole globe shall constitute one vast temple, and all nations shall form one church, purged of the old leaven [great cheering].

Captain GAMBIER then stood forward to address the assembly, and was greeted with long-continued cheers, on the subsidence of which he said—I assure you that it is with extreme diffidence that I appear on this platform. If I were not influenced by a sense of duty to your missionaries and agents in the South

seas, I do not think that I should be able to appear here. I have not the happiness of being one of your society, so far as subscription or money is concerned; but in heart I sincerely say that I am with you [cheers]. I am here, not indeed—and I trust the directors will so understand it—even to speak to the motion; I cannot second it, not being one of you; and I ought not, as holding a commission in her Majesty's navy [hear, hear]. I am here with the sole desire of bearing testimony to the excellent character of those individuals whom this society has sent to those islands, and also as an eye-witness, to bear testimony that the Bible has not only, as you have heard, reached the islands, but, through the instruments whom God has been pleased to honour, whose Spirit has accompanied their preaching of his word, it has reached the heart of those people [cheers]. I will state the truth in the simplest words and form. I will at once proceed to inform the meeting of what, I trust, will be really gratifying, and a proof of what I have said. In the month of June, last year, I was directed by my admiral to go to Tahiti. His intention was that I should remain there for several months, and I had hoped to have visited all the islands; for I am much interested in that people and in the work of the society amongst them [cheers]. I was, however, prevented from remaining there more than a week; but during that time I had frequent communications with Mr Pritchard and one or two other missionaries. If there are any of their relations present—for I am certain that you are all their friends [hear, hear]—I would say that, at that time, with the exception of Mr Nott and Mrs Wilson, who were the very first that went out in the ship Duff, and who have spent nearly half a century among the islanders, they were all in excellent health. Mr Nott was sinking; but his time, like ours, is in the hands of God. I had an earnest desire, for my own satisfaction as well as for the satisfaction of the friends of missions generally in England, that if it should please God in his providence to enable me to return in safety to my own land, to be able to state what was actually taking place. I was desirous of meeting a number of natives at Tahiti, for the purpose of ascertaining precisely their advancement in religion, and with what truths of the gospel they were really acquainted. To effect this I requested Mr Pritchard to permit me to meet a number of them without previous intimation, and he, with the other missionaries, most willingly assented [cheers]. On the next day but one, at seven in the morning, I accompanied Mr Pritchard, his wife, and children, Mr Moore, I think, was present, one of your younger missionaries, who had just gone out, and one or two others. One of my own officers accompanied me, and went in uniform to their chapel. They have morning service in the chapel, for any who are desirous of attending public worship before they go to their daily occupations. On this occasion, a man whose name is mentioned in that splendid work upon missionary enterprises by poor Williams, was present, Uava, one of the deacons of that church. There were present about fifty persons, young and old; among them, the Queen's mother, the Queen's foster-father, and several others. Uava was offering prayer. I was told afterwards by the missionaries, that upon our appearing in our uniform, he offered up a most affecting prayer, both for me and the ship's company, that God's blessing might attend us [hear, hear]. He was not aware of our purpose in coming, and I mention this merely to show how kindly and really Christian a spirit there is amongst those islanders [cheers]. As soon as the service was over, Mr Pritchard himself, who, though he is our consul, is also at times still to be found in his old and most fondly-loved missionary work, instead of addressing the usual lecture to the assembly, told them that a captain of a man-of-war was come among them, and was anxious to question them on the Bible. There naturally was a smile upon the countenances of many; "But," they said, "we are not prepared for this; you should have told us; we have not our bibles, for many of us are on our way to work." I mention this to show that really none of them knew of my intention, that they were not prepared, and, I may add, that when I went into the chapel I had not myself prepared the subject on which I was going to speak to them [hear, hear]. Some ran here and there for their bibles, and others looked over each other, so that I got them round me in a circle, and we commenced. I began by asking them to read the first chapter of St John's Gospel, and I will go closely into particulars, because it will show how marked was their attention, and how curiously they caught me in a mistake [laughter and cheers]. I had intended them to read to the sixteenth verse, "And of his fulness have all we received, and grace for grace." But I only told them to read to the fourteenth verse, "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Now, having done that without a word of comment or question, I asked them next to read, as they all read a verse in turn, the first chapter of the epistle to the Hebrews, and having done that, I inquired, why I had called upon them to read the last chapter. Instantly all answered, "Because it is on the same subject," proving how well they had studied the Bible, and were acquainted with its spirit. Seeing they were so quick, I went on asking questions upon what I conceived to be the leading fundamental doctrines of the Christian religion [hear, hear]. I found them exceedingly well versed in the Scriptures; it is with them, as with many of the Irish peasantry, who have only the Scriptures and a few tracts, from which to learn to read, and this is really a great advantage [hear, hear]. When they could not answer me actually to the point, according to my own views, instead of giving them

any explanation, I simply requested, through the missionary, that they would refer to such and such a passage, thus endeavouring to make Scripture explain itself. It was most delightful to see the rapidity with which they turned to the passages; they were all able to find them at once, and before they had gone through the various texts, they looked up to me delighted to find that they had caught the idea. We then went to the 2nd chapter in the epistle to the Hebrews, concerning the great mercy of God as shown to men, whilst the angels that had sinned were passed by, declaring that Jesus had taken upon him, not the nature of angels, but the seed of Abraham. Having proved that so far as our Saviour was concerned he was the only hope of the sinner, I was desirous of showing to them that there must be amongst Christians a family likeness to the Head; I therefore asked them to look through the verses in St John's gospel which they had first read, and requested them to show me where it was said that we were to be like our Saviour. They looked through it, but they could not answer me, and I was at last obliged to say the 16th verse. "Oh," said they, "we have not read that," and here they caught me in my mistake [laughter and cheers]. They were quick enough to know that it was "grace for grace," or "grace answering to grace," which I believe is as correct a translation as the other. We know that amongst Christians they must have grace answering to grace, as well as trust in the alone merits of their Saviour Jesus Christ. I hope this little anecdote will be satisfactory to you, and will convince you that your missionaries are not only doing the work which you sent them to do, but what they report they are doing [hear, hear]. I can bear the strongest testimony to the fact that Mr Pritchard, in his capacity both as consul and missionary, is the most respected man among those islands. There are others who have been labouring long in that part of the vineyard, such as Mr Wilson, but they are getting aged, and cannot be expected to display the same energy as Mr Pritchard. As I before said, I will not enter upon the political part of the question, but before I sit down I will mention another circumstance. Your missionaries in those islands are not only useful to the people to whom you sent them, but they are a great blessing to those seamen of all nations who understand the English language. There is at present a chapel open every Sabbath for service once a day in the English language, and I had the pleasure of leaving for the use of that chapel a number of the bibles of the Naval and Military Bible Society, and I also left some with Mr Pritchard for distribution amongst those men [cheers]. I have spoken of Uava; he was an old friend of Mr Williams. I met him one evening at Mr Pritchard's, and was talking to him of his friend that had been murdered; and in endeavouring to console him upon the subject, I led him to the consideration of the resurrection. I asked if he thought he should know his friend again at that day. He evidently had not considered the question of the resurrection with regard to his friend, for he said, "I do not know." I, of course, led him to the most prominent parts of scripture in which that truth is contained; such as, the rich man and Lazarus, where they knew each other afterwards; to the transfiguration, where not only did the disciples know their Saviour, but Moses and Elias, whom they had not seen. I think that these instances, together with the passage contained in the 4th chapter of the First of Thessalonians, which treats of our Lord coming the second time in glory, and his saints with him, satisfied his mind that he should know him again. I afterwards led him further to the question. "You have never seen our Saviour, though you love him; shall you know him, do you think, at that day?" His answer instantly was, in the most animated manner, "His glory shall fill the heavens and the earth at that day, and we must know him" [cheers]. It was, I think, a most beautiful answer. In conclusion I would say, let us all apply this to ourselves. Your missionaries may for a time be hindered in their work, but take courage. Remember that the earth is the Lord's, and the fulness thereof and all who compose his church upon earth are in his hands, and he will lead them forth beside the rivers, and feed them with the bread of life. You are honoured instruments in promoting his work. I sincerely trust and believe, and I think proof is not wanting to show, that the Lord is honouring the missionaries; and I say that he has chosen and ordained them to go there and bring forth fruit. Popery is now endeavouring to gain a footing there. Though it has not been able to rear its head, it has reared a very large house [laughter]; nevertheless, I say that the fruit of the missionaries shall remain; not one of these little ones shall perish. Apply to ourselves the fact that the apostles at the transfiguration knew, not only our Saviour, whom they saw in the flesh, but Moses and Elias, whom they had not seen. May it please God that we may all be instruments in his hand of extending his word, and the knowledge of salvation through Jesus Christ, amongst the heathen; and at the latter day meet many whom, though we have not seen them in the flesh, we shall see and know hereafter as brethren in the Lord [loud applause].

Mr JAMES HAMILTON said:—I merely step forward to do what the gallant officer who has just sat down, so very properly thought that he could not do—that is, to second the resolution which has been proposed to this meeting. Although the gallant captain said at the outset, that he could not speak to the resolution, I only wish that every speech and every sermon were just as textual as was his. I feel that what he has stated supersedes the necessity of saying anything more regarding the interesting topic of Tahiti. It was that island that first brought me acquainted with this society. I little thought, many years ago, when I used to read



the accounts of the May meetings in the *Evangelical Magazine* under the hawthorn trees round a country manse, far away in Scotland, and read the intelligence from Tahiti, as a little boy, that it would ever be my privilege to stand on the platform of the London Missionary Society [hear, hear]—and yet I find, to my own surprise, that here I am [cheers]—and I feel it to be somewhat striking that it should be just to put in a word on behalf of the mission church in that interesting island—the island that first called my attention, I may say, to missionary matters at all. Perhaps there is a seemliness in my doing it, for the London Missionary Society suffers chiefly in the afflictions of Tahiti; and, at this moment, the most distinguished among the directors and supporters of this society have shown no small kindness to the suffering member of Christ's body of which, if I am not an actual member, I am in very near connexion [cheers]. While you have been giving of your good things to show your substantial sympathy to that church, I feel that, being the only thing like a representative of that church present [laughter], it is the least that I can do to put in a word of sympathy—sympathy as earnest and heartfelt as well can be, for your sufferings in Tahiti [loud cheers].

Mr J. ALDIS—I have been kindly introduced to you as a baptist; I only beg to say, in explanation, that I am a congregationalist [laughter]. I have very great pleasure in being allowed to be here for a few moments, although I am connected with another division of the great missionary army. Some persons seem to regard it as requiring extraordinary effort, and as indicating most eminent liberality, when they can extend their sympathies and their co-operation to any society beyond their own [hear, hear]. For my own part, it demands no charity, but selfishness; and no elevated piety, but a little degree of determinate ambition, to enable and constrain me seek fellowship, sympathy, and co-operation with you [cheers]. My heaven would be very small if I were not allowed to share in the honours, the triumphs, and the blessedness of this society. The earth's geography would be limited if we were shut out from those places which, under the name of missionary stations, we have multiplied in every quarter of the globe. My spiritual companionship would be scanty, if I were not allowed a sympathising brotherhood with such men as Moffat, Williams, Morrison, the hosts of the sainted dead, and the yet illustrious living, who have adorned, while they have served, your society. My joy in the jubilation of the world's redemption would be incomplete if I could be thrilled with no ecstasies but those which my own denomination can supply [loud cheers]. But, in seconding the resolution which has already been submitted and supported, I must be allowed to address to the meeting one or two short words. In considering questions of this sort, one certainly does not feel inclined to scan any measure, or to interpret the foreign policy of the British government. Besides all that, it is taken for granted that those who play the very unimportant part of paying taxes rather than exacting them [laughter], can never be able to comprehend the reasons of the policy itself. On this ground, therefore, I dare not attempt to say anything about it, but one thing is forced upon us at every view we take of the case. The fact is, that had there been a will there would have been a way to prevent the calamity which we now so greatly deplore [hear, hear]. It will not be alleged, forsooth, that it was for want of power. Did they not terrify the despot of Egypt, storm the fortress of Syria, carry desolation to the shores of China, bear away captive the gates of Somnauth [laughter and cheers], arrange the matters of Afghanistan, and at last seize hold of the province of Scinde [cheers]? Did they not do many of these things in spite of the bristling of 600,000 French bayonets, and some others in violation of national morality, and in defiance of the national protest? But in Tahiti the British lion cannot wag his tail [laughter]! It is true, that in reference to Tahiti, there were no splendid schemes, in the success of which diplomatic vanity was to be gratified, no golden treasures to repay military rapacity, but there were the claims of justice, and mercy, and honour, and religion [loud cheers]. Well has it been said, however, that the fault lay mainly with ourselves. We thought they would have done the business, to whom perhaps it did not naturally belong. It is well if we should be taught by this lesson, "Put not your trust in princes, nor in the son of man, in whom there is no help" [cheers]. Far be it from us on this occasion to utter a word that would foster and promote a warlike spirit [hear, hear]. If Tahiti could be secured by the voluntary murder of a single man, I would say, dare not the deed [cheers]. While we are thus favourable to peace, we are not indisposed and unable to appreciate our neighbours, mere vivid and mercurial though they be, than ourselves. Forgotten be the prejudices that can affect to despise a nation, in so many respects so mighty, and on some accounts so noble, as the French; but because we wish well to France, we cannot do less than deplore the course which her rulers have pursued. When we see the leader of the world's civilisation made to be the tool and the dupe of a decrepit superstition—the pink of European glory employed in beating a forsaken woman—the eagle, after flapping his wings hard by the lion of England, fastening his talons on this Polynesian butterfly [laughter and cheers]. Moreover, at last, when they have found themselves involved in dishonour, and exposed to obloquy, they have been compelled to mantle their power and honour under the foolish name of a protectorate [cheers]! If I wished France to be despised, I should admire the policy. Because I love France, I entreat those who have influence to retrace their steps. We naturally ask, Why it is that we care

for these few poor islanders so far away? and I fear that the best explanation in the world would only increase the mystery to those who are so profoundly mystified [laughter and cheers]. They say, "Why take all this trouble? They are poor, and cannot benefit your commerce; they are feeble, and cannot vindicate and avenge their wrongs; but yesterday they were savages, and they cannot claim a place by the side of civilised society." For this very reason is it that we should love them, and seek to promote their advantage. We say that they are unfairly matched, and Englishmen are instinctive with the love of fair play—they are, indirectly, victims for their religion, therefore we honour them; above all, we honour and esteem them because they are, and long have been, the objects of our successful beneficence. We found them debased, ignorant, and lascivious—they are instructed, exalted, refined, and virtuous. We found them without literature, or laws, or science, or arts—we have given them all. We found them savages and idolaters, without hope in this world, or a prospect of blessedness in the next—by the grace of God upon our endeavours, we have succeeded in making them civilised and Christian, partakers with ourselves of the blessings of redemption. We cannot help enjoying with them the aspirations of a common salvation, and yearning over the world's misery—we have wept over them the tears of our commiseration—we have breathed for them the prayers of our intercession—we have exulted, as angels have, over their conversion—we have watched with eagle eye their subsequent spiritual growth—we love them with a mother's love, who knows no reason for it, but what she has endured, and what she has done; and so long as our spiritual nature remains to us, these men will continue the honoured part of our better selves, and neither the thunder of the French cannon nor the art of papal power can succeed in wrenching them from us. Let your sympathy be constant,—act with a singleness of eye to God's glory, and with a determination not to relax till the effort shall have been successful. There is no need for me to urge you to persevere. In the nature of the case that is involuntary, and so long as the calamity is to be deplored, pity and aid it shall not want.

"The husband may forget his bride,  
Was made his wedded wife yestreen;  
The monarch may forget his crown;  
That on his head an hour hath been;  
The mother may forget her child,  
That smiles so sweetly on her knee,  
But still Pomare's not forgot,  
Nor shall Tahiti ever be."

The resolution was then put and carried.

Mr STROUGHTON then rose and said:—I feel I am chargeable with no small temerity in accepting the resolution which has been placed in my hands. Under any circumstances, I should have felt considerably confused at rising to address an assembly like the present, but most assuredly that confusion has been greatly increased by the eloquent speech to which you have just listened [cheers]. When I look round on the audience, I cannot but feel that the cause which has brought us here, is in the highest degree worthy of the convention. It is a cause founded upon the principles of our common Christianity. It is one which originated in the command of our ascended Lord. It is one which is identified with the promotion of the best interests of humanity, and with the accomplishment of the cherished purposes of heaven. It is a cause the history of which reveals to us a noble confederation and acts of generous and self-denying heroism; and at the same time presents us with magnificent accumulations of success. Really there are so many points of splendour gathering around the missionary cause, that one is perplexed when attempting to contemplate it. The resolution which has been put into my hands this morning, is one of a peculiar order. Such a resolution as this was never before proposed upon the platform of this Society; and years will roll away before such a resolution can be proposed again. It is said, that the American aloe blooms but once in a century; and the resolution which I hold in my hand, the sentiments of which are beautiful as an aloe, can be presented but twice in a century. A speaker that once I heard, observed that his motion was of a jubilant character; mine is literally so. It refers to the jubilee which is to be held during the coming year. It is as follows:—

"That this meeting, anticipating the fiftieth year of the Society's operations, which commences on the 22nd of September next, would most urgently entreat the Society's various auxiliaries throughout the country, and its generous friends individually, to signalise that interesting event by such special exercise of Christian liberality as shall enable the directors to meet without embarrassment the heavy responsibilities and extending claims of the institution, and also to carry forward its efforts for the salvation of the heathen, especially in the populous regions of the east, with greater vigour and efficiency."

Fifty years have nearly passed away since a noble band of men laid the foundation of this Institution, amidst prayers and tears; and we should remember, that at the very time when this Society was founded, France was heaving with the throes of coming revolution—political agitation was spread all over the face of Europe—men's hearts were failing them through fear, and portentous forms were seen in the social horizon; and yet, at that very period, which might be regarded as a crisis in the destinies of Europe, here were to be found men who were completely absorbed in gracious purposes for the advancement of the world's civilisation, and who, under these circumstances, laid the basis of this Society. They were heroes, veritable men, men who ought to be held in reverence and in honour. I may be permitted, for a moment, to turn and address myself to those who are of the same age, and standing in the ministry with myself, and let me say, while we surround the courts of those fathers that formed this Institution, it becomes us to lift up our hearts to God in prayer, that we may receive a double por-

tion of their spirit, that their mantle may descend upon us, that we may prove faithful to that cause which has been bequeathed to us, and that the standard which fell from their dying hands may be grasped by us, that we may transfer it to our successors until at length it shall be placed on the ruins of the last citadel of Satan's empire to wave in triumph over a vanquished but a happy world [cheers]. Fifty years have passed away since this society began, since this noble vessel was launched upon the deep. It was launched amid the fears of the timid, and the hopes of the sanguine, and the ridicule of the world, and the prayers of the church, and it has gone on its way. It has been beaten by storms; it has been assailed by enemies; it has had to steer amidst shoals, and rocks, and quicksands; and sometimes—as the directors and secretaries can testify—the crew have been hard up for the want of provision. But yet, judging from the log book, of which a few leaves have been read to you this morning, it would appear that on the whole the vessel has had a prosperous voyage, and there is one thing which above all others should excite our gratitude and joy—there has never been a mutiny on board [cheers]. Let it be remembered that all this is to be ascribed to Him who is the builder, the captain, and the pilot. When we look back on the history of missions during the last fifty years it would appear that an amount of good has been accomplished which will sustain a favourable comparison with the amount of good effected during the same period in any former age of the Christian church. Believe that we sometimes form rather exaggerated notions of the early triumph of Christianity; that we are somewhat misled by the hyperbolic style and the warm descriptions of the fathers. Doubtless, Christianity did win noble triumphs during the first three centuries; but it is not to be forgotten that in the fourth century paganism was not entirely subdued, and its vestiges remained even after that. But I am not about to enter on an historical disquisition. It must be allowed that the results of missionary enterprise during the last fifty years go to prove this,—that the orders of our missionaries are of a valid and apostolical character [cheers]. We see that the men who have been sent forth by our society, have been as much blessed by God and in some instances even more blessed by him than those who exclusively claim their descent from the apostles. And then a second fact appears that God favors our associated and combined operations [hear]. There are those in the present day who would assail our society—for while on the one hand we have those who object to the validity of our orders, there are on the other those who would dissolve our institution. But in the prosperity which has attended the efforts of this society during the last fifty years, we see the broad seal of heaven's approbation. God has deigned to sanction and bless us with his Holy Spirit [hear, and cheers]. The year upon which we are about to enter is the year of jubilee, and it requires to be distinguished. Already there have been some peculiar and distinctive features connected with the anniversary of the society this year. I believe, from its commencement, it has been customary to invite a clergyman of the church of England to preach one of its discourses, and it has also been customary, on many occasions, to invite the aid of a minister of the church of Scotland; but I believe that yesterday was the first time that we were ever privileged to listen to a Wesleyan brother advocating from the pulpit the claims of this society [cheers]. I rejoice that the invitation was given to him, and that it was so kindly accepted. I am sure I am but expressing the feelings of those who heard him, when I say that it breathed a noble and generous spirit [cheers]—that it touched a vibrating chord in every heart. I rejoice that there has been this infusion of presbyterian and Wesleyan influence into our proceedings this year, and I do not, by any means, intend to compromise my principles when I make this remark. Presbyterians consider their system to be good; Wesleyans consider their system to be better; and we, as congregationalists, of course consider our system to be the best [laughter and cheers]. But it appears to me that presbyterian intelligence, and Wesleyan zeal, associated with congregational order, produces that which far surpasses any one of them [cheers]. A body shaped upon congregational principles, a spirit animated by presbyterian intelligence, and a soul warmed with Wesleyan fire, appears to me to be the very ideal of Christian excellency, so far as an institution like this can be concerned [cheers]. Nor would I omit some allusion to the peculiarities of a brother who has just addressed us with so much fervour. I would include the peculiarities of his denomination in the notion of Christian excellence, and I would say, Let the whole soul and body be baptised—ah! if you will, plunged in the waters of—[cheers, in which the conclusion of the sentence was lost]. But, though this anniversary has already been thus distinguished, I feel that the jubilee upon which we are about to enter must be distinguished in yet another way. The resolution which has been put into my hands calls upon you to arise and to be active. Now, in this respect, there must be a contrast between this year of jubilee, and the years of jubilee which were celebrated by the Hebrews. You will remember that, during three years, the land lay fallow. No ploughshare touched it; no seed was sown; no harvest was reaped. But it must be the opposite as regards our year of jubilee [hear, hear]. We must redouble our exertions; we must drive in the ploughshare deeper than ever; we must sow a double quantity of seed, for we expect, and we must have, a double harvest. There was another peculiarity connected with the year of jubilee among the Hebrews which bears upon our position and our proceedings this day. You will recollect that on common festivals



the priests only were accustomed to blow their silver trumpets; but the rabbies tell us that when the year of jubilee was introduced, it was the custom of every man to blow a trumpet—every voice was uplifted, every hand was raised, in order that the tide of gladness might be swelled till it floated over the land. And so it must be with us this year. Every hand must be employed, every heart must be engaged. This resolution calls upon you for combined and for individual effort; and I trust that my Christian brethren in the ministry, who are now on the platform, when they go home to their flocks will endeavour to stir them up in the anticipation of the coming jubilee, and that we may have a very large addition made to the funds of the society. About six years ago the question was proposed upon this platform, with reference of an increase of the funds of this society to the amount of £100,000 per annum. "Shall it stand?" A thousand voices responded "It shall stand," but it did not stand—it fell; yes! and the resolution that was then passed seems to lie rent and torn before us [hear, hear]. What shall we try to do this year? Why to put the resolution together again, and make it stand [cheers]. Yet not alone to stand. I should like to see it move—to see it walk—to see it run—for why should we stop at £100,000? Why should we not endeavour to get beyond that sum, and to realise an amount which would be more in harmony with the claims of our blessed religion, and the obligations under which we are laid to our Lord and Master? But whatever may be the fate of such a proposition, and whatever disappointment may be before us, and with whatever difficulties we may have to contend, there is one thing we know, and that cheers our hearts, and should animate us forward—"His counsel shall stand, and he will do all his pleasure." This prophecy assures us of the ultimate triumphs of Christianity; and the fulfilment in past ages of the predictions of scripture encourage us to look forward, in the full assurance of hope, to the fulfilment of predictions which have not yet been accomplished. We seem to stand in imagination amid the desolations of Tyre and the ruins of Babylon, and from those objects which meet our eyes there comes a deep and solemn voice, which says, "Heaven and earth shall pass away, but my words shall not pass away" [cheers]. And that word declares that Christianity shall clothe our earth with beauty and with fruitfulness, fairer and more lovely than any of those gardens which adorned the valleys of Sharon or the sides of Carmel. That Christianity shall erect temples more magnificent than those which of old lifted up their heads in Babylon. Thus we are looking forward to the glorious triumphs of Christianity in days that are to come. The resolution, referring as it does to the jubilee, has suggested to my mind a thought which you will pardon me if I express—it must be the desire of every heart that that jubilee which we are about to celebrate this year, might find a response on the other side of the Atlantic ocean, in the form of a jubilee of a somewhat different character—a jubilee which shall give liberty to the slave [cheers]; for to the shame of America be it spoken, and it ought to be noticed at the anniversary of this society, that there is at the present moment held in incarceration a man who has been guilty of no other crime than that of aiding in the escape of a female slave [hear, hear]. Oh! that America would wipe out this crimson blot from the escutcheon of her greatness [cheers]; oh! that she would prevent the horrors of a servile war, to which she is more exposed than ever was Rome; oh! that she would link herself in sympathy with her mother England; oh! that she would thus purify her atmosphere from that taint of slavery that now pollutes it, and which poisons every breeze that comes wafting from the Atlantic over her shores [cheers]. But this resolution suggests anticipation with regard to the future, of a touching kind. Fifty years hence, and another tide of commercial people will continue to fill yonder Strand. A multitude will gather, as we have gathered now, to listen to other lips than those which now address them. But where will our spirits be when fifty years have passed away? Shall they be associated with a multitude that no man can number, that stand before the throne, and cast their crowns at his feet to whom they are indebted for them? And there is another jubilee yet to come; the thought of which cannot but cross our minds this morning. Yes! another jubilee shall come—that period of restitution, when this world, which has been so long alienated from its rightful possessor, shall be restored to his dominion, and the heathen shall be given to him for his inheritance, and the uttermost parts of the earth for his possession; that era of liberty, when nations shall be freed from the rod of the tyrant and the strife of the oppressor; when their rulers shall be peace, and their exactors shall be righteousness, and they shall not hurt nor destroy in all my holy mountain; when conscience shall be freed from all ecclesiastical usurpation, and from all the annoyance and cruelties of civil persecution; when souls shall be freed from error, from sin, and from the power of evil; and when man, lifted up from his degradation, shall stand upon the rock of truth, and breathe the mountain air of love; when one blessed song shall be heard, which shall be the beginning of the song of heaven, and all nations shall join in the acclamation, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ" [loud cheers].

Mr ROBERT YOUNG, Wesleyan missionary, said:—I feel greatly honoured to have received an invitation from your committee, to take any part in the proceedings of this great and deeply interesting meeting. Having myself been a missionary for ten years of my life, I possess a very strong affinity for everything that is missionary, in whatever combination it may be found; and I heartily blend my sympathies

with those of this large assembly. It is pleasing to find that different sections of the Christian church are uniting their exertions to rescue the world from the grasp of the great usurper. They have sent forth their respective agents into the field of conflict; and, while forming distinct companies with some trifling differences in their uniform, they are found to be but so many divisions of the same grand army, commanded by the same captain, and contemplating the same design—the conquest of a common foe. I have seen them in the heat of action, amid the thunder of the cannon, and the clash of arms, and the groans of bleeding and dying men [cheers]. The object of the missionary enterprise fully justifies all the exertions which are made for its accomplishment. Its object is the salvation of immortal souls—for this it employs its energies, and for this it lifts up its importunate voice, crying, "Give, give," while it will never say it has enough, until it has explored every continent of the earth, visited every island of the sea, deposed every idol from its throne, regenerated every pagan heart, gathered to Shiloh every Jewish wanderer, and enriched heaven with its precious spoils. How ennobling, how glorious, how vast a design! but is the object fanatical, and every attempt to accomplish it dilated by fanaticism? So say those who view the object in this way, through the microscopic eye of unbelief; and, like the returned spies, endeavour to disseminate the same spirit throughout the camps of our Israel. But we ought to be thankful that we have men of a different spirit in our respective camps, men who, like Caleb and Joshua, tell us to go up and possess the land, and assure us that we are well able [cheers]. Very true, there are difficulties to be overcome, but they are not insurmountable; there are strong holds to storm, but they are not impregnable; there are objects to combat, but they cannot stand before the Lord of Hosts, and though there be walls of fortification reaching to the heavens, they shall tremble at the sound of the trumpet, and fall before the ark of the Lord. For the accomplishment of this great object, Providence is offering many facilities. No man can have acquainted himself with the history of the world for the last fifty years, without perceiving that during that period it has undergone a change very favourable to missionary operations. The laudable efforts of the British and Foreign Bible Society have succeeded in arousing nations, and exciting among them a spirit of inquiry relative to religious truth. The eastern churches, in common with those of the west, are awaking out of their slumbers, and crying, "Give us of your oil, for our lamps are gone out." The most intelligent among the heathen are beginning to be disgusted with the principles and rites of paganism—copies of the holy Scriptures are almost everywhere desired, and eagerly pressed to the heart—thrilling voices, from every portion of the unchristianised world, imploring spiritual aid, have been reiterated in the ears of the directors of missionary societies. Thus are the fields ripe to the harvest, and these are signs of the times, not to be mistaken, which tell us to put in the sickle, and reap, for the harvest is ripe [cheers]. Nor should it be forgotten, that the position which the British nation occupies in the world, is favourable to our missionary enterprise. Although her government may sometimes trip, yet I feel all the confidence which truth inspires in saying that Great Britain exerts a paramount influence among the nations of the earth. Connected with her influence are her extensive possessions; she has her colonies in every quarter of the globe, and some millions of heathen are under the control of her sceptre; her banner floats in the breeze of every zone; the sun is always gilding some portion of her dominions; her navy is sailing on every sea, and her commerce is supplying almost every market. Her name is a protection to the man who has the honour to bear it; her influence is abroad, and acts directly or indirectly among nearly all the tribes of men [cheers]. Blind indeed must be that man who does not perceive in these things the operations of a gracious providence which intends Great Britain to take an active part in building the walls of Zion. Here has been deposited the gospel of Christ, and these things mark her out as a chosen instrument to take the most active part in its diffusion. Like the angel in the Apocalypse, that was seen flying in the midst of heaven, she is to preach the everlasting gospel to every kindred, and people, and tongue. It is this, rather than the excellency of her constitution, or the wisdom of her statesmen, or the wealth of her nobles, or the valour of her arms, or the prowess of her navy, that give her such influence in the world [cheers]. Britain is heaven's almoner, and providence opens the way among the nations for the distribution of heaven's bounty. She blows the trumpet of the Lord in her camps, and the Lion of the tribe of Judah roars in her defence [cheers]. No wonder that her enemies should be scattered in confusion, and the nations should give place to her. It will be found out by and by that, however much your excellent missionaries in the South Sea islands may be despised and contemned by certain individuals, yet that they are more closely connected with the prosperity and glory of our country than some individuals that sustain a higher elevation in it [cheers]. Then we ought to be thankful that we have succeeded—that this great society has succeeded in accomplishing, and to a most encouraging extent, the object of the missionary enterprise. The gospel of the Lord Jesus Christ has encountered and overcome every form of opposition, and gained its triumphs amongst all classes and ranks of men. Atheists, and deists, and pagans, and Mohammedans, and Jews, and princes, and peasants, and, in fact, individuals of every clime and every grade, and of every creed, have felt the gospel to be the power of God to their salvation. Now, in each of these con-

verts—converts amongst these different classes—we have received an assurance of the whole being converted. It is true that Christianity may not have triumphed gloriously in every dark nation of the earth, yet in all nations she has got burial-place for her faithful dead, which, like the cave of Machpelah, we regard as a pledge and an earnest that in due time the divine Author of Christianity is to inhabit all nations, and men are to be blessed in him, and all nations are to call him blessed [cheers]. During my recent visit to the West Indies, I was very much delighted to find that the operations of this Society had been greatly blessed to the negro population. I had intercourse with several missionaries of your Society, and was much pleased to find that they were labouring with great success. Your estimable missionary in Kingston, and his no less estimable wife—I mean Mr and Mrs Wilkinson—are labouring with diligence, acceptance, and success. Mr Wilkinson has lately opened a beautiful chapel, and if I had stopped a few weeks longer, I should have had the honour of being connected with the opening service. I was much pleased to observe that they had given to that chapel this designation, "Freeman chapel" [cheers], in honour of one of your secretaries, whose visit to that country, I am prepared to state and to prove, has not only been beneficial to your own churches, but to the churches of every denomination [cheers]. I witnessed a very great change in society, from what it was during my former residence in that country. Then the gospel was not allowed to be preached fully: it was known by the planters that, though the missionaries did not directly interfere with the civil state of the slave, yet that his labours were working to civil ends, and at last would break the fetter of every hapless captive. They knew that slavery and Christianity could not long exist together [cheers]. They had no objection for a part of the gospel to be preached to their poor dependants; but the whole of the gospel they thought by no means applicable. When I was in the interior of the country, in my former residence in the island, I was waited upon by a white planter, who requested me to go to his estate, to teach his negroes morality and industry. I accordingly went, and about 300 were at once made to assemble in his large hall. I commenced religious worship, and took my stand behind his table. I gave out a hymn, and he assisted me in singing it; and when I prayed, he responded as loudly as one of our Yorkshire methodists [laughter], as he said, to teach the negroes how to pray. I then gave out a text, which led me to speak against sabbath breaking and another evil very prevalent in that country—two sins of which mine host was notoriously guilty [hear, hear]. I perceived that the word was not very acceptable. He evidently writhed under the statements I made; he seemed, by his look, to say, You are traveling beyond your record. But I had possession, and I determined to keep it [cheers]. As soon as I had finished, he rose from his seat, under the influence of great excitement, and said, "I don't believe that; now stop, my negroes, I brought him here to teach morality and industry—that is, that you are not to steal from your owner, nor to be idle whilst you are at work; but instead of that, he has been finding fault with me, which, to say the least, is very ungentlemanly conduct (laughter and cheers)." Now, said he, I will expose the fallacy of all that he has said. He has told you it is wrong to violate the sabbath, but he must have forgotten that the law respecting the sabbath, was given some thousands of years before the West Indian Islands were discovered, and therefore it could have no adaptation to that part of the world [laughter]. And, as regards the other crime of which he has said so much, I, for once, wish you could read your Bibles, for you will find it stated there what I am about to say, that there lived once a gentleman, one of the finest Christian gentlemen the world ever knew, his name was Abraham [laughter], and he patronised the very thing that Mr Young has condemned (hear, hear)." And thus, by the most shameful perversion of the scriptures, he went on to establish his views, and sat down much elated with his performance. I rose and replied, and went further into the subject than I had done before: he rose and replied, and I rose and replied (laughter), and we kept up the contention for two or three hours, to the no small amusement of the negroes, who could no longer subdue their risible powers, but departed with a loud laugh, exclaiming, "Aye, massa parson have been too many for buckra" [laughter and cheers]. But hear the sequel. Before I left that country, I saw this same proud planter a humble penitent at the feet of Jesus, putting his confidence alone in that blood which cleanseth from all sin [cheers]. On my recent visit to the island, I waited upon him, and was delighted to see him. He expressed himself in a way that I cannot here describe, but he was walking in the truth, and adorning the doctrine of God, his Saviour, in all things [cheers]. While there, I was called to see a poor negro, who was in dying circumstances, but, being informed that I had called upon him, he raised himself, and, after telling me most delightfully that he was happy, and going to be with Jesus, his feelings overcame him, and for some moments I thought he was no more. He, however, opened his eyes again, and, by a desperate and last effort, as it proved, he fixed those eyes upon me, and said, in broken language, "Stop me, massa; stop me, massa; me forget one thing. When you go in England, tell de good people dat me die happy, dat me feel tankful for de gospel you send, and dat me pray for dem;" and so saying, he closed his eyes again, and for ever, on this perishing world, and his happy spirit took its flight to the paradise of God. May the blessing of many such, as are ready to perish, rest upon this congregation. With these sentiments I most cordially second this



resolution. It is a resolution which is calculated to attract attention and to secure co-operation. The measure here recommended is well conceived, including in one act the performance of three duties—first, acknowledgment to God for benefits received; secondly, giving practical evidence of gratitude; and thirdly, feeling more intensely for the state of our perishing world. I trust that this resolution will be acted upon, and carried out fully, and that the funds of this society—this glorious institution—will be greatly augmented [cheers].

The resolution was then put, and carried unanimously.

APERAAHO (the native teacher from Samoa) then rose and addressed the assembly prior to his departure in the new ship, the John Williams, to his native land. He stated that he was happy to be there that day; that he was thankful his health had been preserved; that so much money had been received for the missionary ship; and he bid the audience an affectionate good-bye, accompanied with his wishes for the prosperity of the cause of God [cheers].

Mr A. KING, of Cork, briefly moved—

"That the Rev. Arthur Tidman and the Rev. John Freeman be foreign secretaries, and the Rev. John Arundel be the home secretary, for the ensuing year; that the directors who are eligible be re-appointed, and that the gentlemen whose names will be read be chosen to fill up the places of those who retire, and that the directors have power to fill up vacancies; also that the most respectful and cordial acknowledgments of this meeting be presented to William Evans, Esq., M.P., for his obliging services in presiding on this occasion, and conducting the business of the day."

Mr T. SMITH, of Rotherham, said, I will confine myself to one sentiment on the general question, and that is, that in our missionary operations we should endeavour to place ourselves in the same position in which our exalted Lord and Saviour was when about to leave his church, and the world which he had redeemed. He issued his last standing and permanent orders to his people, and said, "Go ye into all the world, and preach the gospel to every creature." He then saw a world blighted and ruined by sin, dead in trespasses, living in idolatry, in crime, in misery, and hastening to destruction. What did he see in the more polished and refined parts of the world, but a more refined system of idolatry and crime, such as has been described by the apostle Paul in the first chapter of his epistle to the Romans? Did he observe this without emotion? No; as to temporal evil he could say, "I have compassion on the multitude, because they have been with me now three days, and have nothing to eat." Even to the women of Jerusalem he said, "Weep not for me, but for your children." But what must have been the compassion that thrilled the mind of our Lord, when he saw the world he died to redeem perishing in sin? What was the remedy he provided? Refinement in science, progress in philosophy, or the advancement of commercial enterprise? No; he has one universal remedy—"Go and preach the gospel to every creature." That will cure their blindness; that will remove their sins; that will heal their wounds; that will cleanse their souls; that will redeem them from going down to the pit, for he has found a ransom for them. But if their courage fail, he says, "I am with you always, even to the end of the world." Now, we see a world lying in sin; we see clouds and darkness; we see the vast extent of China overrun with evil; in the East we see idolatry triumphant, and in obedience to our Lord's command we preach the gospel to every creature, and we carry in that one message a universal remedy for their diseases—light for their darkness—deliverance for their oppression and bondage. If we are at a loss for missionaries, we appeal to him that he would send forth more labourers into his harvest; if we want Bibles, the Bible Society provides them; if we want tracts, as the apostles diffused their letters, then the Tract Society comes to our aid and sends them forth in millions; and the whole world is open to our enterprise.

The resolution was then put and carried by acclamation.

The CHAIRMAN then rose and said—I deeply sympathise with you upon the loss of so many able and faithful missionaries who have gone to their rest. They have received their reward, and there will not be wanting faithful excellent men to follow their example and take their place. On the other hand, I wish to congratulate you on the increase of your funds—on the labours of your missionaries—on the testimony that has been borne to the soundness of your converts, and their steadfastness in the faith, which is not to be perverted by the insidious wiles of Romanism or any other arguments. Nevertheless it is our duty to forget the things which are achieved and to look forward to the things that are before [cheers]. China is opened; India, with her millions of inhabitants, is calling for assistance. We must not forget that the Roman Catholics are in many cases striving to undo our missionary work, and to propagate their false doctrines in its place. It is not sufficient that we should hear eloquent speeches, and listen to details very encouraging, but it is necessary that we should have the love of God shed abroad in our hearts, expanding our zeal towards our fellow creatures and our brethren in every clime and kingdom of the earth. It is only that love which will sustain the supporters of this or of any other religious society, in its continuous, united, and repeated efforts to promote the glory of God and the conversion of men, and accomplish those happy results which we believe will yet ensue. I trust that the Holy Spirit will be poured down in answer to your prayers, that the society will be improved and prospered, and that your directors will be men of zeal and prudence, tempered by discretion, and that the blessing of God will rest upon you [cheers].

The meeting then adjourned.

#### EVENING MEETING.

The adjourned meeting was held at Finsbury chapel, and was very numerously attended. A large number of the young of both sexes were present, and evidently took great interest in the proceedings. The chair was taken by Mr Sherman.

The CHAIRMAN having opened the meeting by a few appropriate remarks,

Mr J. J. FREEMAN read a brief extract of the report.

Mr WILLIAM ARTHUR (Wesleyan missionary from India) rose to move—

"That this meeting hereby presents the reverential expression of its special thankfulness to God, for the favourable prospects afforded by his gracious providence for the introduction of the gospel into the benighted empire of China."

There is, in the opening which God has given for the entrance of Christianity among so vast a portion of the human race, everything to excite the gratitude, and to solemnise the minds of Christian men. Whenever I have thought upon the subject, it has appeared to me that in the whole range of missionary enterprise there has been no one thing more indicative of the magnanimity of Christian feeling, and of the strength of Christian principle, than the position which this society, for some years past, has taken with reference to China. When year after year the door was closed against them, they were carefully preparing themselves for the great work which the opening of that empire would present. They continued to expend large sums of money upon it, when it might have appeared that there were fields more promising on which to expend their labours. It may seem that if the same amount of money had been devoted to the South Sea island, there would have been a greater number of converts; but I believe that in the great day of revelation, it will be found that no expenditure in any part of the world has done so much towards the grand consummation—the salvation of the whole human race, as that which for years was apparently sunk in the distant prospect of the conversion of China [hear, hear]. But I shall direct attention more particularly to British India, which I regard as second only in importance to China. I laboured for some time in the Canarese country, which was indebted almost entirely for its knowledge of Christianity to the missionaries of this society. You opened to it a knowledge of the word of God by the labours of Mr Hands [cheers]. Better men or better missionaries the world cannot furnish, than those belonging to you, with whom I had the happiness of being associated in the Mysore or Canarese country. I believe that there is no country so open to the labours of the Christian church as continental India; I should say that England is not nearly so much at the disposal of the Christian minister, to preach the gospel where he pleases and how he pleases, as is continental India. I never entered a village of the Mysore country, or even an obscure hamlet, at which I could not at any time get up in the street, or stand against one of the temples, and find no other obstruction than the argument of a petulant Brahmin, to proclaiming, as long as I pleased, the truth of God. As an example, I will give the result of one day's labour. My station was sixty-one miles from any European residence; we were among the people, without any protection or defence, and where, if they had been disposed, they might at any time have interfered with or suspended our missionary labours. We formed the neighbourhood and town into a circuit, and continued to preach in every village once a fortnight, and in principal places much oftener. One town, thirteen miles from us, had escaped our notice; but some of the inhabitants came and asked us to assist them in establishing a school, and we assented. We started early one morning, so as to arrive there about sunrise, and, as we came to the principal gate, we met several females coming to draw water. They saw, what they never saw before, two white men, and instantly made their escape; but some of the men came and met us, and we went into the school which we had aided them in establishing. The boys were learning some part of the fifth chapter of Matthew, and took up one verse, "Blessed are the pure in heart, for they shall see God." Referring to their demand that they should see our God, and that then they would believe in him, I dwelt principally on the point of purity of heart, for the plan that I generally adopted was simply to announce the regenerating power of the gospel of Christ. This plan throws the Brahmin off his usual track. After I had urged this purity of heart, and the possibility of obtaining it through faith in Christ, the Brahmin said, "This is a wonderful doctrine, we never heard of it before; I dare say it is all true; no doubt it is the best for you [laughter]. I doubt not that a man may obtain purity of heart by faith in Christ, but he may do it in various other ways." I inquired—"Did you ever know the case of a bad man made into a good man?" He looked at me earnestly, and inquired whether I meant what I said. I replied in the affirmative, and he rejoined, "I thought you were a more learned man than that;" and he then quoted a text from one of their sacred books, to the effect that, if a man had sinned repeatedly, he could not be made clean, though he washed in the Ganges [hear, hear]. I told him that I knew what his answer would be, and that I was acquainted with scores of instances in which the worst of men, by faith in Christ, had been made into the best men, and that I would stake the truth of my message upon this fact, that if the worst man amongst them would believe in the Lord Jesus Christ that day, he would be made a good man. This might appear a bold announcement, but it silenced all their reasoning. When we went into the town in the afternoon, it was impossible to find a congregation, but at last we came into the police magistrate's office, and found in the choultry about

thirty Brahmins and a pundit. A disciple was occasionally reading a few passages, and the pundit was lecturing upon them. They made signs to us not to disturb them. I was familiar with the book he was reading, and determined on doing the most impudent thing I ever did in my life [laughter]. On hearing what the disciple said, I struck in before the pundit, and having given my exposition, arrested their attention, and told them that such a book was only fit for schoolboys, and that their masters and vedas and poramahs were false. The pundit saw the manoeuvre, and he endeavoured to withdraw their attention, but they said that I had insulted their books, and they were determined to defend them. We preached and spoke to them till they were silent. An immense crowd had collected, and they said, "What is this that has taken place at last? why, the Brahmin's mouth is closed. There was not a man amongst them who, before that day, had any idea of the Brahmins being bearded upon the doctrines they were teaching. Thus two strangers could safely impugn their books and their priests, and controvert all they were teaching [cheers]. If 200,000 British missionaries could be found, and transferred to India, they might at once obtain large and attentive congregations, and not a man amongst them, not born a British subject, or who had ever heard the gospel before. There is yet an immense amount of Christian feeling to be elicited, and faith to be exercised, with reference to India. It must be remembered that the conversion of a man of British India, is a very different thing from the conversion of a man in the South Seas. In the one case, you approach the shore, and you snatch a particle of sand; in the other, you wrench a rock from its foundations, and agitate the country. In the one case, you open the prison to some solitary and miserable captive; but in the other, by the power of God, you sever a link in the chain that binds unnumbered thousands. We must expect great things. If every missionary in continental India were to pass before you, and to utter one sentiment, it would be, "Brethren, pray for us" [hear, hear]. Dr Campbell has been doing a great and good work with reference to missions. I would not abate from the sentiments which he has advanced with reference to the important character sustained by the missionary; but it must be recollected that when a missionary is engaged in his toils, when called upon to sustain bereavement or sickness, when he finds that the heathen are obdurate, and the work seems to drag on its way, he must have something beyond high conceptions of the office he sustains in order to support his mind, and it is under such circumstances that he feels the advantage of sympathising prayer [loud cheers].

Mr W. H. STOWELL, in seconding the resolution, said:—Every Christian man should believe the gospel he professes. This may appear a strange sentiment to utter in a meeting like this, but I think it will not be found inappropriate. We are bound to exhibit, in our individual character, a strong belief of the gospel. The views which Luther had of the reality of the objects of Christian faith was so simple and so constant, that it produced a practical effect upon him every hour of his life. If we are to look at China, there must be strong and lively faith in the gospel of Jesus Christ. When you think of China, you think of hundreds of millions of souls, and of their utter destitution of the gospel of salvation, and it appears as if there were little hope of that empire being pervaded by the gospel. Here it is, then, that we have to take our stand upon the gospel itself, and upon those views of it which are so vast as to comprehend all ages and all nations. We come to the conclusion, that if the gospel be not true it is of no use to propagate it; but if it be true, as all history proves is the case, then it is as certain that it will conquer China, as that it has conquered any portion of the people of this country [applause]. The Chinese is a man, and the gospel is as much adapted to meet the case of that man, and as sure in the course of Divine Providence to be brought to bear upon his miseries and prejudices, as upon those of any other man by whom it has ever been received. As a thinking and a reasonable man, I have no ground to conclude that the gospel has been efficient for my own salvation, that should not lead me, by a direct process of thought and reflection, to the conviction that the vast empire of China will one day be pervaded with the light and the power of that gospel [cheers]. I believe that it is the design of God to spread it by the power of some one believing the gospel working upon the mind of another, and he upon a third, until it is felt throughout a nation, and finally by the whole world [cheers]. A military officer in the east received instructions to take a given post, and proceeded on his expedition. On approaching it, it appeared impregnable. One and another rose up, and suggested the difficulties in the way of accomplishing the object. He quietly heard all their objections, and then replied, "I have got orders to take it, and must take it" [cheers]; showing that he had got the orders, and believing that the man who gave them knew that he had the power to do it, he made the attempt, and succeeded. Without what is called rashness and enthusiasm, I believe that it is the duty of those connected with this society to say, "We have got orders to take China in the name of the Lord;" and while one man sees nothing but danger, and another sees nothing but difficulty, we must overlook the dangers and the difficulties, and go straight on with a determination to save men, till China is prostrated in gladness and tranquillity at the feet of our Saviour [loud applause].

Mr A. KING, of Cork, in supporting the resolution said:—From the report which has been read, and which I hold to be one of the most remarkable documents



which the modern annals of Christianity has ever presented, it would seem as if the day of pentecost had again come upon the world. While it detailed bereavements and afflictions, it seemed as if the turning over of the pages opened the portals of that temple in which the redeemed were pouring forth their songs of gladness, and a rejoicing church was anticipating the anthem of millennial triumph [cheers]. Reference has been made to the responsibility of those who profess the gospel, and it is almost more than the mind can do so to grasp it as to bring it to a point, and make it so bear upon the conscience as to lead to personal activity in the cause of God, commensurate with the destitution of the heathen world [cheers]. There has been so much of apathy in the church that we have been content to reconcile ourselves while appropriating, not to our profit, but to the injury of ourselves and of the cause of God, those resources which might have carried the gospel triumphantly to the heathen world. There should be something to alarm and to arouse us to a sense of our danger and our shortcomings, in withholding from the treasury of the Lord the means of usefulness with which he has favoured us. Reference has also been made to the various fields of labour to which the attention, the efforts, and the prayers of the church are to be directed; but it is also fit and proper that our minds should be directed to those other portions of the field which have for many years been a cause of triumph to the church, but on which a dark cloud has now been permitted to rest. We, from principle, repudiate all interference by force and violence, not only with reference to the decisions and transactions of a foreign power, but even with regard to our own land, and by our own government, in reference to religion [cheers]. It is by looking at this injustice taking place in foreign lands that Christians will be led to comprehend their own circumstances at home [hear, hear]. I believe that guilt rests upon the churches of this land for their silence—a silence almost approaching to acquiescence in those atrocities by which the interest of the church of Christ in the South Seas are menaced [loud cheers]. I believe that if we had memorialised our own Queen, it would have induced an appeal, directed by moral influence, of a character not to be mistaken by France. But I believe that, amidst the peculiar excitement that we often experience, and the gratitude we frequently express, a deep sense of the responsibility united with the claims of the gospel of Christ has never been fully realised amongst us. There are some who divide theology into two parts—that which is calculated to alarm the sinner, and that which is calculated to comfort the Christian; but I think there should be a third—that which is calculated to make the Christian uncomfortable [hear, hear] when not acting consistently with his privileges and his duty [hear, hear]. I believe that we shall never cherish the sentiments we ought towards the heathen world, until we feel that we have not discharged our duty. The more Christians look at the exciting enterprise to which the church is called, the more will their sectional differences be put in their proper places, and the motives of the gospel have their real power on the conscience and the heart. When I think that the church has not to make an experiment, but that Christianity has already demonstrated its truth, and that we can turn to her living folios in the heathen world, it would seem as if she needed but the reviving influence of these facts, to send her forward upon the great embassy of saving the world. There are some who say that the savages and degraded portion of our race must be prepared by civilisation for the reception of the gospel—that they are not capable of comprehending the abstract truths of Christian ethics. Such cavils might have done very well at the commencement of the Christian enterprise, but recent facts demonstrate that such speculations are without foundation. We have seen, in instances that have been brought before us, that it is quite possible for the various absurdities of error, idolatry, and superstition to be detected, and still for the parties to remain destitute of any spiritual influence, and never experience moral power. There is a fearful alternative presented, whether these masses should be left to perish beneath their superstition, or be allowed to shake it off only to adopt and cherish a spurious infidelity. I believe that our friend who has stood on the missionary field will confirm my testimony when I say that this is a transition state between superstition and infidelity among the millions of India; and when Christ is waiting for the accomplishment of his own purposes, and the heathen are perishing day by day, and thousands are going down to eternity with a lie in their right hand, and the voice of Providence is echoing the command of Christ to the church, and saying, "What thou doest do quickly;" "That that thou doest, do it with all thy might;" should we make no effort for their salvation? I will close with a solemn appeal to Christians present. You have had your emotions excited, and, I trust, your consciences have been impressed. You would do far more for the heathen, if you brought a larger amount of contribution; and, under the influences of Christian principle, devoted it to this object. You will, by-and-by, meet those souls at the judgment seat of Christ, and, perhaps it is not going beyond the bounds of sober calculation, in reference to the results of that day, to say, that while you may be saved, and may have, through eternity, to glorify the riches of sovereign grace for the efficacy of a Saviour's blood; yet when the decisions of that day take place, you will be embittered by the thought, that there are some consigned to everlasting ruin, whom you might, humanly speaking, have been instrumental in rescuing from eternal death. I believe that we need to have such an alternative as this placed before us, to those efforts by which multitudes may be wrested

from that darkness and doom into what their ignorance must consign them [loud cheers].

The resolution was then put and carried.

Mr J. ROBERTS, of Melton Mowbray, rose to move—

"That this meeting hereby testifies its admiration and esteem for their Christian brethren in the West Indies, in their generous and scriptural efforts to support the ministration of the gospel in their own churches, and to extend its blessings to others."

What do I behold in this resolution? Matter for congratulation. A fine spectacle is presented to the Christian world, by those who have been the recipients of the Christian world's bounty. It is not long since the nation was gathered from its remotest bounds, on the great subject of negro emancipation throughout the whole of the British colonies, especially as it was upheld in the West India colonies. The object has been effected; and from the conduct exhibited by the emancipated negroes, many a British congregational church might learn a useful lesson [hear, hear]. We see here, then, one blessed result of missionary operations. The gospel found man in the lowest rank of his being, and in his simplicity he received the elements of truth. They fixed their roots in his mind; they formed the moral habits of his life; and now, the pattern of nobility, he stands forth an ample reward for the expenditure of time and money too [cheers]. But I may be allowed to glance at one spot of our Christian exertions, to which the sympathies of the Christian world are turned. The wife of one of your missionaries there was, by the grace of God, converted by my ministry. Twenty-two years ago, I was present at a meeting, at which one of the South Sea islanders was exhibited as the type of a class. Mr Wilberforce came forward, prompted by all the influences of his heart, in consequence of what had taken place in the islands of the Pacific. I spent an evening with Mr Hayward, who had returned; and I remember Mr Wilberforce saying that, not merely as a Christian and philanthropist, but as a statesman, he felt bound to come forward and express his feelings—a kind of prophetic sentiment. On that occasion, he said—"I see here a new people starting into life; a see by the results of this enlightenment, in all its ramifications, that the very position of these islands upon the face of the globe may, at some not very far distant day, lead to what shall affect the balance of power in Europe" [hear, hear]. The day seems to have arrived when that prophecy shall be fulfilled. We know that these islands have awakened the cupidity of the French, and in the operations which have been for a long time going on, we see a self-sacrifice and a perseverance worthy of a better cause [hear]. I mentioned this circumstance to Mr Pritchard; he instantly caught the idea; at his request, I wrote down Mr Wilberforce's words, and he presented them to Lord Aberdeen [hear, hear]. It was said that this adjourned meeting was more immediately intended for the young. It is interesting to see so many of them present. They are the hopes of the church. Devoutly do I pray that the youthful mind may be imbued with a Christian spirit. There is not a study you pursue but may receive fresh interest from missionary associations [hear, hear]. It is the young who have exceeded the expectations of their more prudent elders [loud cheers], with reference to the purchase of the missionary ship. We are just arriving at an interesting epoch in the history of the Missionary Society, the celebration of its jubilee. What hinders another effort being made? Let us see the young committed to aid the jubilee fund. They have given a ship; they have stored it; can they not keep it voyaging from year to year, by having living cargoes to send out in it? Why should there not be a special missionary supported by the young in each of our counties? I hope this meeting will consider it practically; for I am sure that there is scope for something to be done. At all events, let the jubilee be a favourite epoch; let it present a stimulating and encouraging scene [cheers].

Mr J. A. SCHURMAN (missionary from Benares), in seconding the resolution, said—I rejoice that the churches in the West Indies are now able to support themselves. It is a certain evidence that these churches are true churches of Christ; if they were not, they would never give their money in upholding a holy religion. Mussulmen may give their money to uphold their religion, but their religion itself is of a polluting character. I rejoice that our missionaries in the West Indies have been able to bear the burden and heat of the day; that while persecution was at work they stood firmly, and were willing rather to risk their lives than to bring dishonour on the cause in which they were engaged [cheers]. The circumstances which have taken place must have a great effect on the United States of America, and the noble contributions which they have made to the missionary cause will be attended with no small influence. There are now three millions of slaves in America; the country is in a state of agitation on that subject. All old political parties are broken up, and they are simply divided into abolitionists and the advocates of slavery. We may hope that, as the result of our operations in the West Indies, Africa will be converted to the Lord by the instrumentality of her own children. I am about to proceed to India. We cannot there support ourselves as some of the churches are about to support their ministers in the West Indies. Our members are few, and our churches few and far between; but we look forward to the day when we shall be able to effect that object.

Mr J. J. FREEMAN said—I have seen the noble liberality here referred to. It was pleasing to see with what delight the natives came to pour in their contributions to the missionary cause. They came prepared with large amounts to lay down at once on the table, and did not leave the matter to be done under the influence of excitement of the moment [hear, hear]. They had formed a resolution to sus-

tain their own ministry. When it was proposed and they held up their hands, and the person who had moved it then told them to put them down into their pockets and pull out the money [laughter]. Mr Freeman then exhibited a beautiful model of the missionary ship, which elicited reiterated bursts of applause.

The resolution was then put and carried.

Mr PRIDDIE, of Halifax, moved—

"That this meeting offers the assurance of its affectionate Christian regard to the juvenile friends of the London Missionary Society, by whose energetic efforts and generous contributions the new missionary ship has been purchased and prepared for her voyage; and this meeting trusts that this noble example of zeal on the part of the youthful contributors will be but the commencement of their continuous and systematic efforts in the cause of Christian missions."

He expressed his warm approbation of the efforts made by the young to purchase the "John Williams."

Mr J. RAVEN, in seconding the resolution, urged the young to surrender not only their money, but their souls to Christ.

Mr R. KNILL then moved—

"That the most respectful and cordial thanks of this meeting be presented to the Rev. James Sherman, for his kindness in presiding on this occasion, and conducting the business of this evening."

Mr J. KENNEDY, of Aberdeen, having seconded the resolution, it was put and carried by acclamation.

The CHAIRMAN briefly acknowledged the compliment, and the meeting separated.

#### IRISH EVANGELICAL SOCIETY.

THE annual meeting of the friends and subscribers to this excellent institution was held at Finsbury chapel, on Tuesday evening, the 7th instant, and was very numerously attended; Mr Alderman HUNTER took the chair.

The services were opened by singing; after which Mr THOMPSON, minister of the gospel, engaged in prayer.

The CHAIRMAN rose and said:—I have been requested to take the chair on this occasion by some of my old and respected friends. I confess I do so with considerable hesitation, as there are so many other gentlemen so much better adapted to fill this honourable and important position. Unaccustomed to address an audience of this magnitude, I am sure I may calculate on your sympathy and indulgence while I very briefly introduce to your attention the business of this evening. And, in the onset, I cannot but refer to those venerated men who have gone before, who delighted to give to this institution the best of their energies; as seen by their contributions, their labours, and their prayers; and when I reflect on what they have done, I confess I take shame to myself that I have done so little. That part of her Majesty's dominions contemplated by the operations of this Society, should ever be united to us by the ties of a common sympathy, affection, and friendship. My occasional visits to that country, in past years, have given me some opportunities of becoming acquainted with the country and, at least, a portion of its inhabitants; I should judge, therefore, in her physical beauties, she is scarcely surpassed by any other country in the world, or equaled in the vivacity and benevolence of the whole of her population. But however much we may be interested by the one or attracted by the other, our duty on this occasion is to contemplate the moral and religious aspect in which she is presented to our attention. And it is more especially on this ground I would urge the claims of this Society on your patronage and support. What are the weapons by which it seeks to accomplish the benevolent object it proposes? Not the authority of creeds or councils—not by an attempt to make the traditions of men of equal authority with the word of God—not by seeking to destroy the birth-right of man, "the right of private judgment," but by seeking to commend the truth to every man's conscience in the sight of God, and thus it is "the weapons of our warfare are not carnal, but spiritual, and mighty, through God, to the pulling down of the strongholds of sin and Satan." Allow me to congratulate you, too, on a new kind of agency which this Society has put into operation during the past year, and from which we cannot but hope there will result much good; I allude to that system prosecuted with so much energy and success by the Bible Society in France and Belgium, by the colporteurs—agents traveling about, visiting the Irish in their own cabins, and urging on them the necessity of purchasing and reading the Bible and other religious books. But before I sit down I would urge upon this meeting the absolute importance of the blessing of God on the exertions of this Society. The benevolence of its friends may be princely in its character—the energy and power of its agency may even astonish the world, still the solemn fact should be pressed home and felt by every heart, "It is not by might or by power, but by my Spirit, saith the Lord." Thanking you for the indulgence you have extended to me, I now call upon the secretary, Mr James, to read the report.

The report, which appeared to awaken considerable interest, took a general survey of the Society's operations in the sister island. Thirty-one agents are employed as pastors, missionaries, or Scripture readers. These are variously engaged in disseminating the gospel in the English and Irish language in about two hundred towns and villages. The Christian churches under their pastoral superintendence are eighteen; and Sabbath schools and Bible classes are connected with most of the congregations. Two individuals are engaged as colporteurs, for the sale, at reduced prices, of Bibles, Testaments, and other religious books. Many thousand tracts have been distributed, gratuitously supplied by the Religious Tract Society; the Scriptures, both in the English and Irish languages, have been



circulated, which were generously furnished by the British and Foreign Bible Society. The report further stated that many spheres of labour presented themselves which the Society could immediately occupy, if the British churches would supply the Committee with funds for this purpose.

Mr J. A. JAMES, of Birmingham, rose, and said:—I do not forget that it is many years since I had the honour of standing upon the platform of this society. I can assure you that the cause of my absence has not been indifference to its interests; that it has not been indifference under any form or in any degree towards Ireland [cheers]. An increasing indisposition for public meetings, arising from an increasing conviction of unfitness for them, has had something to do with it. Moreover, the meeting is usually held at the close of a day during many hours of which most of us have been closely and laboriously occupied in interests of high importance to the denomination to which we belong. There is another thing, in the mention of which I trust I shall give no offence, either to the directors of the Society, or to the audience which I have now the honour to address. I have thought on former occasions, that these meetings were characterised by a degree of excitement in the way of rapturous, ecstatic, audible applause, which rather went beyond my taste, and was almost too much for my nerves [hear, hear]. I do not ask that our meetings should be characterised by the serious gravity of the Friends' religion, nor even by the unrelieved solemnity of our own public worship. I have no objection to joyous exhilaration, but it should be serious and chastened. Those who labour in the cause of the Lord Jesus Christ should not go to the field with the gloom, and the bondage, and the depression of a gang of slaves, who work with the clank of the fetter and the lash of the whip. We serve a good master, and his service is perfect freedom and delight. But it does appear to me that our public meetings want a little more seriousness than they sometimes possess. I want meetings that shall inform the judgment, and impress the heart, and awaken the conscience; they should be less like amusements, and more like the ordinances of religion—meetings that shall live in the memory and in the heart when the voice of the speakers that have conducted them shall be silent, when the time that they have occupied shall have passed away—meetings that shall be like our sabbaths, so far as to afford matter for meditation, and purpose, and action, till we meet again [hear, hear]. I am one of those who do not think that the spirit of the meeting consists in the gratification of our risible faculties, or even of our taste and imagination—not in the powers of eloquence and the coruscations of genius, but in the principles imparted, in the communications conveyed, in the feelings kindled, in the zeal excited, in the liberality called forth, in reference to the object for which we meet. That public meeting appears to me, if not to be altogether lost, yet in some measure so—whatever may have been the eloquence of the speakers, or whatever the mirth and the gratification of the hearers—where the object for which we meet is not raised higher in our estimation, bound more closely upon our hearts and upon our consciences, calls forth more prayer, more liberality, and more action. I trust that these effects will be increasingly characteristic of public meetings which stand connected with the promotion of God's holy cause in the world. These are the meetings that, in the long-run, will tell most for our cause, and bring most help for the Lord God against the mighty. I, as a minister of religion, and a preacher, like to send away my hearers—and I am sure I speak the sentiments of my brethren—not only saying, What have we felt? but, What shall we do [hear, hear]? And so it should be with our public meetings; for I really am afraid, that some of those who frequent them do not come to give, or to pray, or to act, but come to be amused, and feel that nothing else is the object for which they are here. Now, these are solemn words, and serious words, and I am anxious that they should make their due impression upon the minds and hearts of those that hear me. What, since the last meeting of the Irish Evangelical Society, have we done? It is a poor thing, as it strikes me, for us ministers to travel up, and make speeches just to keep up the amount of the funds to the usual level which on all former years they have reached. If we make our people no better by our preaching, only just keep them as good as they were, and hardly that, we seem to have done very little; and if we speakers, and those who take part in our public meetings, do but keep up this society to the level which it has already attained, how is Ireland to be converted, or the world to be won to Christ? Therefore I trust we have all come to hear what the state of Ireland is, what the Evangelical Society is doing for the good of Ireland, and what more remains to be done in order to make Ireland what we wish it to be, and what it is our earnest prayer it should be [hear, hear]. What is the object for which we appear here to-night? All may be summed up in two words of most tremendous import—Ireland and popery. It would be impossible to select two terms, the import of which would weigh more upon the spirits of Englishmen and English Christians. We are come to look at Ireland, to think of Ireland, to speak of Ireland, not merely to lament over her miserable condition, and expand the feelings of our hearts; but we have come gravely and seriously to deliberate what we can do for Ireland through the medium of the Irish Evangelical Society, as well as through the medium of other kindred institutions. Poor degraded, oppressed, miserable Ireland—a name which makes statesmen's hearts to tremble, and ought to make Christians' hearts bleed! Ireland! at which all the enemies of Great Britain rejoice as its name is pronounced, and all its friends mourn. Is there a country in Europe, that is the enemy of Great

Britain, that does not look to Ireland with hope, and rejoice over all the divisions which rend and tear that wretched, misgoverned, miserable country [cheers]? It is really impossible for any feeling man, for any patriotic man, to read the history of Ireland without tears, if he have tears to shed; and if his heart be rightly affected with the tale of woe which that history presents. Now, this is our object; we are come to help Ireland. But this is only one of the words to which I have alluded, and which I have repeated [hear, hear, hear]. Popery—let us not, amidst the light and liberalism of this age—and I am not speaking against light and liberalism—but let us not, amidst them, forget what popery really is. Let not passing events, let no popular character, conceal from us this dreadful system; let no sympathy, no admiration, abate in our esteem the prodigious, the enormous evils of popery. Let us not suffer anything in the smallest degree to abate our dread and our abhorrence of that which must be pronounced as the total eclipse—or nearly so—of Christianity, the greatest moral curse that has lighted upon Christendom, and one of the deepest mysteries in the moral government of God [hear, hear]. We are not to allow ourselves for one moment, by any sentiment we may cherish as statesmen, to abate our dread, our abhorrence of the system under which Ireland groans. We are not here as politicians [hear, hear]. There is much to be done for Ireland, and that must, that will be done, before Ireland can be united and prosperous. We leave that to the powers that be. Our object is religious, and let what may be done by the statesman for Ireland,—let him make her as united as she is now divided—exalt her as she is now degraded, and make her politically happy, as she is now politically wretched; let every political want be supplied, and mistake rectified, and leave Ireland under the yoke of popery, and she is, and must be, under the most favourable circumstances, what she still is, the object of our sympathy, our influence, and our prayers [applause]. You are summoned this night to lend a helping hand to deliver Ireland from this dreadful yoke: this system which hides the cross behind the crucifix, the Saviour behind the priest, the atonement behind the mass, the Bible behind the tradition; for popery refuses to change, she cannot change, she tells you, without ceasing to be popery; and she has deprived herself of the advantage of reformation, and therefore she must ever remain what her general councils have made her. She is, let it not be forgotten, what she always was, and what she says she ever must be. I will not say, that in this age she would roast men alive, she would re-ignite the fires of Smithfield, or re-build the towers of the Inquisition, or celebrate an *auto da fe*; but, as long as the fourth Council of Lateran remains unannulled, and annulled by her own principles a general council never can be, because there is the seat of infallibility—we have no security against what popery, had she the whole range of the empire, and the power of the sword, would do [cheers]. Therefore let us not blink the question, but look it in the face, and consider that we are bound to seek the destruction, as far as we can, of popery in Ireland. But how? Not by the repeal of the Catholic Relief bill [cheers]. I would not attack an atom of civil liberty. Not by setting up a popish establishment as a buttress and prop to the protestant establishment—not by bribing the priesthood to corrupt their political relations, their religious principles for the sake of their civil ones—not by protestant associations, that are actuated by a spirit little less intolerant than popery [cheers]. No, but by educating the people [hear, hear]. Let in light upon Ireland; for popery, like the night *cerus*, blossoms in the dark, and loves the night [hear, hear]. Preach the gospel, for this is God's own instrument for the conversion of souls, whether in Ireland or England, or at the antipodes. This is the glory of your institution, that you carry the gospel, God's blessed truth, to preach to the inhabitants of Ireland. I was rejoiced to hear what has been said in the report of your colporteur system. Give to the people, not merely the ability to read, but something to read. Give them nutriment, now that you have created an appetite for it. This is to be borne in recollection throughout the whole world. Those who educate the people create a powerful appetite, which must be fed by something, either by poison or by food. The men that educate the people are called to carry out the system, and, having taught them to read, to give them something which shall do them good [cheers]. The excellent report to which we have listened affords encouragement—small, I admit; there are clouds dark and portentous; but *nil desperandum* must be the watchword of those who move in the cause of Him who is the Lord Omnipotent, and who must reign till he has put all enemies under his feet [cheers]. The state of Ireland, and the state of the whole of Christendom where popery at present prevails, is gloomy. I am not panic-stricken, but serious; there is enough in the present aspect of popery to call us all to work, and to pray on our watch tower; but nothing to make us, who confide in truth and the God of truth, alarmed. There is something greater than popery in Ireland and Italy; and we may rejoice that, in God's own time, something shall be brought out, and the power that raises itself up against God and his Christ shall succumb before it [cheers]. Another year is about to open upon us. Many excellent things fell from our chairman; among others, sir, you said that you took shame to yourself that you had not done more for this cause. That is easily wiped away [cheers]. I dare say that many others are ashamed that they have done so little. Let us all blush; but that blush which does not lead to amendment is not a proof of the sincerity of our contrition. Let us determine to do far more for Ireland, and for the Irish Evangelical Society, than

we have ever done. Let the words that fell from you, sir, guide and regulate our conduct—"Do what you can." We cannot do more; we ought not—as we are to appear before the bar of God, we dare not—do less [cheers]. Man's responsibility is measured by man's ability; let us all calculate what we can do, and recollect that what we can do, that we ought to do [loud cheers]. I beg to move—

"That the report now read be adopted by this meeting, and, with the appendix to which it refers, be printed and circulated under the direction of the committee; and that the following gentlemen be requested to hold office during the ensuing year." [Names read.]

The Rev. J. KENNEDY, of Aberdeen, in seconding the resolution, said:—I desire that Scotland should be represented in this assembly; that England, Ireland, and Scotland, may appear united in this holy movement. If we are to regard the terms in which our venerable friend has pleaded the cause of Ireland, as being the utterance of the inhabitants of the plains of England, I should be quite satisfied to stand on our Scotch mountains, and invite my brethren, the inhabitants of those rocks, to say "Amen." We are called to a very great work in being summoned, as we have been to-night, to the destruction of popery in Ireland. I accord with every expression that has been used to enforce the position that popery is unchanged and unchangeable. I would respond to the remark, that popery is not to be amended, but to be destroyed. It is the purpose of heaven, that it shall be destroyed by moral and spiritual means—such means as the Irish Evangelical Society is especially putting into operation. We have heard, and we know it to be the fact, that Ireland is our reproach nationally. We cannot speak of the miserable condition in which the inhabitants of other lands are placed, without being immediately taunted with the still deeper degradation—still more bitter misery—of the population of our own Ireland. Ireland is our reproach as protestants. We cannot assert the proper attributes of our protestant faith; we cannot speak of its spirituality, of its love of freedom, of its desire to bless, of its power to purify, without being immediately directed to the condition of protestantism in Ireland [hear, hear]. It is our glory, that the protestantism which is found on this platform, and which is associated with your labours in Ireland, is of a purer and more scriptural character. It is our glory, that we have been known by the oppressed inhabitants of that land as the friends of their civil rights as well as their spiritual interests. It is on this account, that your agents have had access to the cabins—yea, to the hearts of the people, to proclaim the truths of the gospel. They are known to stand apart from those whose protestantism is known only by their attempts to extort from the people of Ireland their grudging tithe [cheers]. It is of importance that we should measure the greatness and the difficulty of the work in which we are engaged. We are sometimes disposed to draw back, in tremor, as if we were engaged in a hopeless undertaking; but nothing can be hopeless which God has said shall be accomplished, and the evangelisation of Ireland we regard as included in the promises and prophecies of the word of God. The very disproportion between our strength and our work, is one reason why God has charged us with so high a commission. "He has chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." With this assurance, we ought to have faith in God; and having faith in God, we are entitled to anticipate such triumphs in Ireland as have graced the progress of the gospel in other ages, and have placed the seal of divine providence on the truth that the gospel is from heaven. I have heard it said, that where there is a will there is a way. Warren Hastings, when a boy, lying on the banks of a rivulet flowing through the estate of Tailsford, which had belonged to his ancestors, resolved that it should be restored to his family. He went to India, and became the conqueror and ruler of millions; but he afterwards testified that when most busily employed in the engagements of his high office, his heart turned to Tailsford, the possession of it being the summit of his ambition. He steered his course through all his difficulties with that one polar star in view, and he succeeded in dying the proprietor of the estate of Tailsford [cheers]. Where there is a will there is a way. It ought to be the will of British protestants that Ireland shall be subdued to Christ; for he has promised to furnish them with all the strength that is needful to accomplish their holy purpose, and, if it be their will, they will find the way. There is no doubt but the dissenters of England, who have poured their thousands into my native land so recently, are able to raise similar thousands on behalf of Ireland; and I shall feel that justice has not been done to that country until they have done it [cheers]. We have heard of the only class of weapons which we have to employ in Ireland. If we turn our eyes but for a moment wistfully to the powers of this world, and cast a lingering look after the treasures which they can so easily extort for the dissemination of the gospel, and the ease with which they can silence the blasphemers of our Lord, we hear immediately a voice from heaven, saying, "My kingdom is not of this world." If, disobedient to this heavenly vision, we still persist in accepting extorted wealth for such a purpose as this, we shall find that the glory is departed, and that the armour of truth and love can alone suffice for the extension of the gospel and the subjugation of the heart to the reign of the Lord Jesus Christ. Going forth in such armour, why should we faint? why should we tremble? Why should we not rather regard the work as accomplished? Accomplished it certainly is in the destinies of Providence, and in the purposes of our



Lord; and accomplished it will be, by the blessing of heaven, on these and similar efforts for the evangelisation of that benighted country [cheers].

Mr J. A. JAMES, of Birmingham, here rose, and said, that he had intended to express his sympathy with one of their secretaries (Mr G. Smith), who, by the bereavement of Divine Providence, had been plunged into the deepest affliction. He would have been with them had his health permitted, but, as a proof of his attachment to the society, he had indited the report.

The resolution was then put, and carried unanimously.

Mr BURNET said, the resolution which I have been called upon to move is as follows:—

"That this meeting would be suitably affected by the numerous moral and social wrongs with which Ireland is afflicted; and, feeling convinced that evangelical truth, exhibited in the faithful preaching of the gospel, when accompanied with the power and grace of the Holy Spirit, is the most efficient remedy for these evils, would recognise the agency employed by this society, as eminently fitted, under the blessing of God, to accomplish the great object at which it aims."

The gentleman that preceded me thought that, as a Scotchman, he was called upon to second that resolution, in order that the union of the three kingdoms might be exhibited in the proceedings of this society; now, I do not know what reason bearing any analogy to this, I can give for having been called upon to follow him, in order of the proceedings of this evening. Perhaps, however, this notion of union might have had something to do with me as well as with him and Mr James. I have been called upon to move—in what national capacity shall I say? There is a great deal of difficulty, and probably in me the union is more remarkably exhibited, just because I do not know how to make the distinction [laughter]. Scotch I certainly am—and Irish some certainly make me [laughter]—and English I have long become [renewed laughter]. So, I suppose, I may be regarded as a personification of the union to which our good friend has referred, and, consequently, there is no danger of my troubling you on the question of repeal [laughter]—and I may relieve myself from any anxiety about this question. But I find that I am placed in a difficulty, by a number of other questions. What do you think is the character of the resolution which they have given to me? You have heard of meetings in Ireland, called "monster meetings," and trials in Ireland, called "monster trials;" for there seems to be no more limitation to the trials than to the meetings [laughter and cheers]—and here I have got a "monster resolution" [renewed laughter]—for it directs the attention of the meeting to "the numerous moral and social wrongs with which Ireland is afflicted." Now, what is the end of all these wrongs? What are we to begin with? Where are we to end? What are we to include within the range of the resolution? Why, all the moral and social wrongs of Ireland are in the resolution [laughter]—and the parties who framed it, did not introduce this vast field by way of mistake, for they have here said, "the numerous moral and social wrongs." They were quite aware they were numerous. But, suppose we do not attend to "the numerous moral and social wrongs," by which Ireland has been and is afflicted in their utmost extent; suppose we were satisfied with merely glancing at them, and then making our way to the remedy which this society proposes for Ireland's relief; perhaps we should do all that the gentlemen expected who framed this "monster resolution." What are these "numerous moral and social evils?" First, and last of all, I should say, we are bound to place among them that system of religious delusion by which Ireland has so long been held in spiritual bondage [hear]. I will yield to no man for the maintenance of Ireland's right to be politically and socially free, for holding that Ireland is entitled to stretch out her arms, and give full vigour to the play of all her muscles, and tell all the world that she has a right to use all her powers and all her faculties in connexion with her own religion and spiritual progress, unawed and untrammelled by any power or any law of man. But I will say at the same time, that no freedom that Ireland can possibly enjoy, will so tell as to give her a healthful mental constitution until the superstitious system by which she has been so long misled, has been altogether done away [cheers]. I have often acted with Roman Catholics for Ireland's good in social and political matters. I will continue to act with them [hear, hear] as long as they allow me to do so. For more than twenty years we felt no hesitation in acting with them in connexion both with political and philanthropic objects; nevertheless, I am bound to say that I have never felt any disposition to look upon the system of Irish Catholicity with any estimate of its character, but such as would regard it at all times, and under all circumstances, as Ireland's greatest woe. Nothing can possibly change the position that I have taken. Go with them in all their political matters; go with them into a great variety of measures, and with all the feelings of your heart, and yet at all times you will perceive that they feel that you belong to England, and they belong to Rome [hear, hear]. They never forget it; they are incapable of forgetting it; they dare not forget it; their system forbids their forgetting it. What are we to do with a religious system such as this? Are we to assail it by power? We have tried it? We have assailed it with "monster" power frequently applied [hear, hear]. We began it in the days of good King Harry [laughter]—we have carried it on from sovereign to sovereign to the present day, and here we are now with between 20,000 and 30,000 men in Ireland to struggle with a system that we are not able by power to suppress. Why, we can do nothing with mind [loud cheers]. You never heard of a man being shot through the understanding

[laughter]. Who in the world ever heard of a man receiving a mortal wound by cannon ball in his convictions [laughter]? Nobody ever supposed that you can hang a man's sentiments [laughter]. It never entered into the mind of any criminal lawyer—and there are a great many criminal lawyers—[renewed laughter]—to bring in a bill for executing a man's conscience. You never heard of a man's reason being sent to Botany Bay for fourteen years [cheers]. Then, if we cannot deal with the mind, it is perfectly ludicrous—and it is quite obvious you think it is—thus to attempt to deal with the mind by the mere influence of power; why not throw away our bayonets, and cannons, and muskets, and our gibbets, and our Botany Bays, and save our money, and save our humanity, and save the manliness of our character, by sending truth instead of the bayonet, and the divine testimony instead of muskets, and the discoveries of the word of God instead of cannon balls, in order that we may enlighten the country in which we profess to feel so strong an interest [cheers]? This is just what the Irish Evangelical Society proposes to do. This is the very way in which it proposes to meet the numerous moral and social evils with which Ireland is afflicted. We have seen that the other method cannot do it; that it excites nothing but ideas of the ridiculous; that the coercive method has produced no result but that of irritation; and, therefore, when we come home to this society, leaving the moral and social evils of Ireland, numerous as they are, behind us, we find that this society supplies the most efficient mode of counteracting the evils that thus prevail [cheers]. Why, who would think of sending instruments of war to invade the fellowship and quiet tranquillity of Christian churches, meeting around the memorials of a crucified Redeemer [hear, hear]? Were Ireland filled with Christian churches—Christian churches supporting themselves—Christian churches standing far aloof from the enactments of parliaments and statutes—Christian churches living by their own internal strength, and triumphing by their own spiritual vigour—if Christian churches were thus multiplied in every province in Ireland, who would think of apprehending danger at their hand, and who would think of providing an army to repel the violence they might be supposed to offer? [cheers.] There is something so solemnising in the idea of a nation of disciples included within the limits of the discipline of a Christian church, imbibing the influence and power of Christian principles, walking in the ordinances which the Saviour has dictated, and which the Spirit of that Saviour has promised to bless, that the moment we look at a nation so circumstanced, we see at once a garden of the Lord, that he himself has blessed with all the elements by which happiness may be produced a thousand fold in every circle, in every family, in every church, in every province of such a country [cheers]. Now that is what we wish to produce. We wish to send to Ireland, and speak to its inhabitants as free and responsible men—as men that Christianity invites to a holy brotherhood. In short, we wish to take Ireland, and relieve it from its agitation, from its policy, and from the varied circumstances by which the active mind of its vivacious inhabitants is so often irritated, to direct it to the great institution of a Saviour's kingdom, that it may rejoice in the spiritual liberty with which Christ makes his people free [cheers]. Will any one say that this is not the best method to deal with that country—that this is not a remedy for all the evils, even the most fearful evils, that may belong to the moral and social condition of Ireland? But let me say that in doing this, there are some practical considerations that ought at all times to influence us. Paddy is a very sensitive sort of being [laughter]—he is very electrical—it is very easy to set him in motion, and woe be to those who come in his way when he is moving. Now, this being the case, it is necessary to deal tenderly with him. For example, he does not wish you to tell him that he is miserable; he does not wish you to say that Ireland is unhappy. He would even quarrel with a word in the resolution, and attempt to say she is not afflicted, that she is only struggling with all her might and manhood to show how great she is. If we would deal kindly with him, and say not a word that would cast a darkened ray throughout the country, not a word that would bring it so low as England [laughter], or that would excite him by surprise; if we would deal with him simply as one to whom the gospel of Christ brings home its statements in their truth, their glory, and their power, I have no hesitation in saying, that we should make him just what the Irish Evangelical Society intends to do, has always been endeavouring to do, and what, in a great measure, it has succeeded in doing [cheers]. But there is another thing demands our attention, and that is, that England must not be divided about Ireland; there are divisions enough in Ireland already. If we begin to follow the example of Ireland, and go into divisions about Ireland, between her divisions and our divisions, and both divisions together, we shall get into a state that will prevent us either being useful to Ireland ourselves, or enabling others to be useful to it. But, then, there is yet one other subject, and that is the last to which I shall direct your attention—that is, the money subject. What are we to do in order that we may carry out this most efficient plan for Ireland—the preaching of the gospel of Christ over the whole length and breadth of the land? Where are we to get the money? What are the secretaries to do? They have to make application; they have to write. I pity them for the number of applications they have to make. One gentleman says he has a certain thing that prevents him from giving a collection; another has a certain

another, "This is not the time;" another, "We have been giving to so and so;" another, "We have so many calls;" and so on. The poor secretary writes and writes, and receives and receives, and there is no one the better for it but the post office [cheers]. What, then, is the way in which you are to go on? I do not see how the Society can go on. I think, therefore, that every one should make it a matter of conscience never to write in this way if he can avoid it. There is one thing I should like all our ministers to do. When you receive a letter from any public institution, do not open it yourself, give it to the deacons, and see what they say to it [hear, hear]. Say to them, This is your business, gentlemen; you are chosen to mind money matters, it is not for us to do it [cheers]; and you will find in many cases that these good deacons would feel themselves called upon to find the ways and means for giving a collection which the minister, at the first opening of the letter, might be disposed to decline. Suppose this should not be the case in many instances—suppose you have tried the method, and it does not do. Very well; read your letters, but not till after you have given them to the deacons—they are chosen to office, they have to do with office. I revere the men, and I regard their prerogative with all deference, as I do themselves with all affection. They are a very useful order of our functionaries, much better than churchwardens [cheers]. But I would just notice these letters in the company of friends, for it would do no harm. You may read them, to tell them what is doing, and you will find that a number might be inclined to contribute. You must not propose anything. Just in an easy, peaceable, quiet way, by way of information among the passing affairs of the day, you may let them into the secret that Ireland wants its affairs brought before them—that there are representatives in London—that they are now seeking the shower after the thunder. If you were to take this course, it appears to me that a great deal might be done. Finally, let me say to the meeting, that much depends now on the course pursued towards the Irish Evangelical Society. It lives by your aid, or it dies by your oversight, or by your neglect. It has come to a moment of its history when it seeks your affectionate liberality. It points to the past, in the history of its movements, as a ground on which it makes its appeal; and, having made out a case, it says to every one of you—it says to you all—that the money which has been hitherto contributed must be largely increased. I saw the birth of the Irish Evangelical society. I have watched at its cradle: I have seen it rise into maturity and strength; I trust I shall never be permitted to follow it to its grave [hear, hear]. But should the time ever come, during my very brief pilgrimage, when it may be transmitted into another condition of being, in all the fulness and all the strength of independent congregationalism in Ireland, no one will rejoice more than I shall do [cheers]. But if it is forced into a premature annihilation, and leaves independent congregationalism in Ireland limping in the first efforts of its strength so as to perish by the very exertions which it makes to display its vigour, I shall then augur badly for the spiritual condition of that country [hear, hear]. Let, therefore, the Irish Evangelical society constantly live in your recollection; let that interesting country—I will not call it unhappy; I will gratify its pride of its own importance, because I believe that that pride has some foundation in the struggles of its genius, the energy of its population, the untiring mind that has struggled through centuries of persecution and oppression—let that interesting country live in your affections. It looks forward to days that are to come—to days that are to bring better things. The tone, and spirit, and manly bearing of the people are unequalled by anything that might have subdued a nation of feeble mental power; and, after passing through revolution and revolution, and rebellion and rebellion, accompanied by defeat upon defeat, it still, whenever it comes before you in the person of any of its sons, rises to a measure of the wonderful and the sublime; it compels your admiration, must necessarily induce you to believe that it has some grounds for pluming itself upon its own excellency and superiority. But while we look to it, viewing it with all these attributes of its commanding greatness, we are compelled to regard the light that thus beams from it as deprived of a proper manifestation of its own excellence by the clouds, the obscurity, the darkness, the twilight, through which we are compelled to look at it when we remember the religious ignorance that still hangs upon the minds of its population [cheers]. Come to the society, and help to take this ignorance away; carry away this resolution, and work it out hereafter. I believe that the society is one of the most efficient means for meeting the circumstances in which the country is placed. Give it means of further efficiency by a more enlarged and a more generous support [long and loud cheers].

D. W. WIRE, Esq., on rising to second the resolution, said:—I do not know why I should be called upon to second this resolution, except that I am a representative of the laity that belong to this society; and I should not like the meeting to pass over, and to let my ministerial friends have it all to themselves [cheers]. It is well that they are willing to work; but I sometimes think that their ready talent at public speaking keeps back the modest laymen, and prevents them taking that prominent part in public meetings which they would otherwise be able to do [hear, hear]. The resolution alludes to more than two or three things, which are to claim the attention of the meeting this evening; but two only have been mentioned, and dwelt upon by the preceding speaker—the moral and social evils of Ireland. It was well observed by Mr Burnet, that it is a "monster" resolution—that is, that it embraces such an



association of topics, that it would require a monster meeting and a monster trial to exhaust them. I agree with my reverend friends, who have addressed you, that the moral and social evils of Ireland are concentrated in a great measure in one word—popery; but I do not think they are all included in that. I rejoiced to hear these gentlemen say that they were anxious for justice to Ireland—to give it political rights, civil liberty, and to place it on an equality with themselves [cheers]. I am satisfied that, whatever may be the remedies proposed, nothing will affect the tranquillisation of Ireland until justice has been done to her political condition. But I equally believe that the mode to accomplish this is not the plan which has been tried for centuries. What has been the condition of Ireland during the last six centuries? A people conquered, and receiving laws and religion at the hands of their conquerors [hear, hear]. What has been the conduct of this country to Ireland, but one series of political misgovernment and religious persecution? Why is it that a rich and endowed church has been placed by the side of one that is poor and unendowed, with the priesthood mixing with the lowest of the people, and which has sprung from the people themselves? Why is it that, in Ireland, at the present hour, instead of protestantism triumphing, putting down popery and keeping the ascendant, popery has gained an advantage over it? Because persecution, intolerance, bigotry, and misgovernment have characterised its actions and proceedings with reference to Ireland [cheers]. Do we want to tranquillise Ireland and cement the union? There are better methods than those talked of in the senate of the land. We want not to buy the principles of the priesthood—we want not to pay and endow a Romish hierarchy in that country. I trust, whenever the subject is touched upon in parliament, protestant England will rise up and say that they have had enough of the papal religion [cheers]. Talk of strengthening the protestant interest by endowing the Romish priesthood! As well might you attempt to roll back the Thames to its source as to expect any such effects to follow from such a cause [cheers]. Do not let it be said in the midst of protestant England, that the only panacea for Ireland is to endow the Romish hierarchy. The history of the past is enough to teach us wisdom, and to show us a better way to tranquillise Ireland than such political expedients. What has the protestant religion done for Ireland? Mark its accompaniments. Behold it in its tithe exactions—behold it in its bayonets—in its process services—in everything that is intolerant and persecuting—and then ask, Is it in human nature to receive such a religion? Protestantism, as exhibited in Ireland, has failed. Why? Because it has been accompanied by secular power [cheers]. Statesmen may talk of the penal laws, and may repeal them, and may talk of the blessings of civil liberty, and bestow them upon the people; but it is for you to show them a more excellent way. Let us carry that protestantism which is the religion of the Bible, in lowliness of mind, in humility of heart, in the persuasions of love, stripped of all the adventitious circumstances of secular power and authority; and thus we shall carry conviction to the heart by the spirit with which it is administered and the love by which it is enforced [cheers]. We talk of all the evils of Ireland—how are they to be removed? Give a nation Christianity, and before its pure light these social evils will vanish as the darkness before the morning light [cheers]. Give Ireland Christianity,—that Christianity which exists in its strength and power and spirituality amongst the churches of our own land, and then Ireland will become free—spiritually free—free from the thralldom of the man of sin—and will advance in civilisation, in intelligence, in faith, in purity, and in hope. Instead of being a thorn in the side of England, a difficulty in the minds of protestants, and an anxiety to the churches of England, it will become one of us, and be united with us in the promotion of every good and perfect work. You will see the missionaries proceeding from its shores, joining with ourselves, and there will be no distinction of country, no rivalry, but that which shall do the utmost good. Ireland, England, and Scotland, spiritualised and adorned by the fruits of Christianity, may then command the admiration, as they will the affections, of the world [cheers]. Let us look to the social evils of Ireland. How is drunkenness to be expelled—how is bigotry to be destroyed—how is ignorance to be driven out—how are people to be taught to love one another, but by an exhibition of a pure Christianity? How are we to affect this? Why, the Irish Evangelical Association has a revenue under £3,000 a year [hear, hear]. When I was in Rome, I heard that they had devoted a million of money to build churches and chapels in England, Ireland, and Scotland, for the promotion of the Roman Catholic religion, and that the treasury of St Peter's was filling, from all parts of the world. They were looking with exultation upon the state of Ireland and England, thinking that they would once again be brought back to the pure apostolic faith. The Roman Catholics, like the Israelites in Egypt, have risen up, increased and multiplied under their oppression, till there are now seven millions of Catholics, and only about a million of protestants, in that country. Why, in Rome, do they rejoice over Ireland? Because their religion has triumphed. Why do they rejoice over England? Because they see the established church returning back to allegiance to the church of Rome [hear, hear]. Because you do not now hear of the scarlet lady, and the abomination of that cup by which she has made drunk the nations of the earth; because you do not hear the fathers of the reformation lauded and praised; because there is now scarcely any churchman who will speak with affection and reverence of

the men who suffered persecution—who were dragged to the stake, and who sealed their lives with their blood. What lesson should this read to us? That we ought to be up and doing. If God has given us the treasury of his Word, pure and unadulterated as it came from the lips of inspiration—if he has given us liberty to meet in social worship, and to enjoy the ordinances of his house—are we to sit quietly in our ceiled houses, while the house of the Lord in Ireland is lying waste? Is it for us to wrap ourselves in self-security—to content ourselves with a subscription of £3,000 per annum to this society? We want to have the treasury of the church poured into its lap, to enable it to evangelise Ireland, and thus to evangelise the world. We are forgetting our great and mighty position. In former times, it was a glory to England that the word of a protestant king stayed the wrath of persecution, and compelled the enemies of truth to flee. Is it so now? Are we advancing or receding? Stand still we cannot—recede we may—onward we ought to go; and how is it to be effected? Not by niggardly contributions to this society—not by the feeble and inefficient efforts which have characterised us lately—but by each man laying to his conscience and his heart what he can, and therefore what he ought, to do. These are times in which the faith and sincerity of every member of the Christian church must and ought to be tried. Are men here and there to be giving their £5 to this society, and then to sit down and enjoy the bounties which Providence has poured upon them, and think that they have done their duty? Never shall we have done our duty while we have wealth that we have not consecrated to the cause of the Redeemer—while there is a soul left unconverted—while Ireland is so close to us, and yet involved in misery, darkness, ignorance, and political degradation. Let us think over the moral and social evils of Ireland; let us look to its condition as contrasted with what it was from the fifth to the eighth centuries. We behold it then learned, eloquent, pious, and religious; for the last six centuries, however, government has retarded her progress, and she now exhibits a spectacle to the civilised world to be deplored. It will be to the lasting dishonour, to the indelible shame of the congregational churches of England, if she remains as she is. You know her evils, and you understand her wants, and you have the only remedy in your hands. Let the gospel be preached throughout the length and breadth of Ireland, and then she will rise up to second, if not to surpass, your exertions in the cause of Christianity. When I read in a newspaper of the moral and social evils of Ireland I am ready to forget the dates, and to think that I am reading the history of some people far remote, unused to civilisation, and where Christianity is unknown. Nevertheless, Ireland, within a few hours' sail of this metropolis, exhibits those melancholy scenes. Shall they exist longer? It is for you to decide. Is Ireland to continue morally and politically degraded, or is she to be redeemed, regenerated, and made free with that freedom that refines and purifies? I put the question to you, and you will have to answer it to-night. I hope that you will this evening put the matter to your consciences, and ask yourselves, in the language of our chairman, whether we ought not to be ashamed—ashamed, not of Jesus and his cause—ashamed, not of the gospel and its freedom—ashamed, not of the liberty it bestows, but ashamed that we possess the immortal treasure which we have not communicated as we ought [cheers].

The resolution was then put and carried.

Mr ELY, of Leeds:—The resolution put into my hand is as follows:—

"That this meeting, whilst sincerely rejoicing in the evangelical labours of other bodies of Christians, would especially regard this institution, identified as it is with the Congregational Union of England and Wales, as the most suitable medium through which the benevolence of British congregational churches should flow for the spiritual welfare of the sister island; and would express its paternal regard and deep sympathy for the agents of this society, amidst the many difficulties and discouragements with which they have to contend." This resolution needs nothing in the form of argument. The consideration of this question would involve many nice deliberations, which are not precisely the topics for a general meeting. At this late hour I shall content myself with reciting a fable. When God planted the trees of the woods and the shrubs of the earth, the cedar lifted itself up in loftiness, and boasted itself in its stately dignity; the pine exulted in its stateliness, and vaulted upwards its taper beauty; the olive tree rejoiced in its fatness; the apple tree in its fruit; and the myrtle in its fragrance; but the poor feeble vine tree lay trailing its branches upon the earth, and wept at every branch, saying, "God has given strength to the cedar, and beauty to the pine tree, but I lay trodden under foot, feeble, bleeding, useless—without beauty and without fruit." Then came by friendly man, he heard the weeping and the lamentation: he pitied the poor vine, and proceeded at once to train its slender feeble branches in his own bower. Now the air of heaven breathed freely among those branches; now the light of heaven beamed warmly upon the buds of those branches; those buds expanded; a beautiful foliage was put forth; the green kernels, hard and sour, ripened and became luscious clusters; and the grateful vine covered man's—benevolent, pitying man's—house with the most beautiful foliage, and supplied to his hand the richest fruit, the fruit of the vine, which makes glad the heart of God and man. Sir, you are at once the application. You see that poor Ireland—which Mr Burnet tells us we must not call unhappy—you see Ireland, in its wrongs, in its oppression, under the influence of that papal delusion and that protestant partisanship. But, oh, let Christian men but go and train Ireland, and give it the free breath of heaven's wind to blow upon her branches, the light of heaven's sun to shine upon her buds, and Ireland will become the shelter of your embowering kingdom, and Ireland

will furnish you with the most luscious fruits to your satisfaction [loud cheers]. We are here to-night engaged upon an object which may well interest the British public. What heart is there that does not beat high with anxiety for Ireland? What heart does not beat pityingly for Ireland. The gentlemen who preceded me have not pleaded for party; but we come with a moral remedy, a spiritual remedy, and the eyes of the British public are upon us—the angels of God are looking down upon us—and we may say with John Wesley, "The best of all is, God is with us." Let us go forth in the exercise of humility and holy zeal. If they ask us what we can effect, then we would point to the gospel as the instrument, and to the agency of God's promised Spirit as giving efficacy to that gospel. Oh! there is a power in the remedy—in the instrument you wield, when accompanied with the power of God's grace, to subdue all that is evil in Ireland and in human nature; for, after all, we look not on Ireland so much as comprising Irishmen as it comprises men—reasonable, accountable, immortal men—men whose souls are of infinite worth. We hear the words of Him who says, "All souls are mine." We look upon the precious blood that was poured forth from the victim of Calvary as the price of a soul's redemption; we contemplate eternity as the measure of the soul's duration; we look to heaven as the soul's eternity—and then everything sinks into insignificance in comparison with the soul's worth. Do they ask of what nation he is, whether he is bond or free? we answer that he is a man—that he has a spirit immortal within, not meaner than that of the loftiest potentate. Do they ask us what he is? we say he is a man; and though he be a slave, oppressed, scourged, debased, let there be but pardoning mercy and regenerating grace, and we recognise a divine dignity stamped upon that man, and we see in him the heir of immortality. Let him be the loftiest potentate, and, if he be not regenerate, if he be not pardoned, we can but recognise in him a man debased, presenting the miserable wreck of humanity, and liable to eternal ruin. Then it is the gospel which we must bring to bear upon him as a reasonable and immortal man. And what power is that which the gospel, rendered efficient by the power of the Holy Ghost, exerts? Oh! sir, I know no power comparable to that. I can calculate the power which is necessary to produce any physical effect; give me but certain data and certain rules, and I can calculate the power which is necessary to subvert a world, or to place a world in its orbit. Employ physical power, plant the cannon against that man, lead him to the stake, bring the instruments of torture to lacerate his flesh or to scald his eyeballs—he is unsubdued; or if, perchance, he confess himself subdued, he is more unsubdued than ever in his inward man—it is the confession of force and hypocrisy. But the gospel comes with the simple proclamation of Christ and Him crucified. The Spirit of God accompanies that gospel with his divine efficacy, and the sinner is converted; and that which is effected by this agency in one sinner may be effected in ten, in a hundred, in a million of Ireland's eight millions; and you go, not to proselyte Ireland's seven millions of catholics—you go to convert Ireland's eight millions of sinful and rebellious men [cheers]. I have great pleasure in proposing this resolution.

Mr THORP, of Cambridge, in seconding the resolution, said, I do not intend to detain you many minutes, after the lengthened speeches which you have already heard. The only ground, I believe, on which I was selected to say a few words, is, that I was one of the first and one of the earliest agents of this Society in Ireland. I look back with high satisfaction, and with great thankfulness, to the many months I spent in that country, as the agent of this Society, more than a quarter of a century ago. Eighteen years afterwards I visited that country again, on behalf of the London Missionary Society, and it was most gratifying to me to see that all its stations stood firm—to see that a large accession had been made during those years to the interests of this Society; and I bear my willing witness to the efficacy of the gospel, and to the powerful means employed by this institution in order to carry out the message of salvation, and proclaim the word of eternal life in that country [cheers]. Allow me to say how much I feel gratified by the tone and temper which have pervaded this meeting to-night. I have long been of opinion, that it is impossible for a man to be a true friend to England without being a friend to Ireland; and equally impossible for a man to be a true friend to Ireland, without being, at the same time, a friend to England. I also believe that one great cause of the ill-feelings and misunderstandings which pervade the two countries, is to be found in the fact that the countries are comparatively little known to each other [hear, hear]. England is but little known in Ireland, and Ireland is but little known in England. I have often felt, as an elegant and accomplished lady once said, that when I am in Ireland I have nothing else to do but to set people right concerning England, and when I am in England I have nothing else to do but to set people right concerning Ireland [hear, hear]. Now I rejoice, Christian friends, that the record of this meeting, and the sentiments expressed here, will go forth through the length and breadth of the green isle. I rejoice that at least once in the year the interests of Ireland are brought before a Christian auditory, and I rejoice that the prayers of numbers will ascend to heaven to-night on behalf of that sad and benighted country. One thought has often occurred to me upon the spot and in that country, and that is, that in Ireland the principles of the protestant reformation most needed, have been least of all developed. The slow development of protestant feeling in Ireland has been one of the greatest sources of its moral maladies and its moral miseries.



Other countries of Europe, Christian friends, started up with the light of divine truth. There was, for instance, a Luther for Germany; there was a Knox for Scotland; and there was a Calvin for Geneva; there was a Jewel and a Cranmer for England; but in Ireland, though genius has never been wanting, the light of Divine truth has proceeded slowly. What was the fact stated by the Archbishop of Cashel at a meeting held only a short time ago? He said he had known the time when the Scriptures were not presented to the Irish people in their own tongue [hear, hear]. As far back as the reign of Elizabeth this evil was seen and guarded against, and Sir Henry Sidney wrote to her Majesty, requesting that some ministers might be sent to Ireland who would preach the doctrines of the gospel in their own tongue. Now I rejoice that numbers of individuals connected with this Society, have preached the gospel in the Irish tongue; and I rejoice, too, that a large and influential class in Ireland—the poor beggars there—have also been addressed in their own tongue, and that many of them have been led to rejoice in hope of the glory of God. In conclusion, I would impress upon the meeting the great sentiment urged upon it to-night by Mr James and Mr Burnet—that while there is a cloud over Ireland there is no cause for despair. The wheels of the Saviour's mediatorial chariot were never made to go backward [hear, hear]. Onward! onward! must be our high career, and our resolve-motto [cheers].

The resolution was then put from the chair, and carried unanimously.

Mr GORDON, minister of the gospel, of Londonderry, in proposing a vote of thanks to the Chairman, said, I have no intention of inflicting a long speech upon you on the present occasion. We have heard much of justice to Ireland. I do think that justice to Ireland is needed here. There are two Irishmen on this platform who have come to this meeting, for the purpose of pleading the claims of Ireland before an English public, and I do maintain that, in common justice to that country, they should have been heard [hear, hear]. If I had not thought this, I should not now have risen to address you. I do assure you, that no Irishman will come forward at the close of a meeting to address an English audience [hear]. But, sir, as I am now upon my legs, I desire to say a few words [cheers]. I have anticipated the pleasure and the privilege of being present on this occasion. The prospect of seeing and meeting with those whose names are associated with everything that is great and good, has been to me a matter of pleasing hope; nor has it afforded me less pleasure, to have the prospect of pleading before an English audience the claims of poor, long-neglected, but still beloved, Ireland. When one circumstance as I am refers to Ireland, it is naturally expected that he would enter somewhat into detail respecting the character of our missionary operations in that country. I might tell you of much that is going on there. You hear much of Ireland in this country; you hear of it in the papers, and you hear of it in the senate; you hear of its monster meetings; you hear of its repeal associations, and its courts; you hear of its prosecutions, and its established church; this last institution not being often spoken of in terms of very high approbation. In regard to these things, however, though I have been a spectator, and not a disinterested one, I have little to say; my object, as well as my duty, has been as a humble missionary, as opportunity offered, to preach to perishing sinners the unsearchable riches of Christ. What has been my success? I do not come before you, men and brethren, to present you with any flattering pictures of success, so far as I am personally concerned. I wish, however, to speak of myself, and I hope I shall speak, with modesty. I trust that I have been enabled by the grace of God, in some measure to be faithful to immortal souls, yet I am free to confess that I think it is nothing but justice to our English friends to confess that, so far as I am personally concerned, I have not yet been privileged to gather much fruit. But am I discouraged? No, I feel assured that the word which has gone forth will not return void; I feel assured that the seed sown will yet take root, spring up, and bring forth its appropriate fruits. Much good has been done. Great principles have been developed; Christian churches have been planted; communities of Christians have been gathered together, and formed into churches, through the ministrations of the agents of this society. These churches may be regarded as lights in a dark place, as witnesses amid much formality, superstition, and darkness, for purity of fellowship, and scriptural principles of ecclesiastical polity. Who would not grieve at one of these lights being extinguished [hear, hear]? Whose heart does not send up a prayer to God that they may be multiplied a hundred fold—that light after light may be planted amid the darkness of Ireland, till the whole land becomes one mighty blaze of light, and the darkness and delusion of popery are swallowed up in the radiant beams of the gospel [cheers]? But I am forgetting the period of the meeting, and must hasten to conclude this address. In all which has been said in reference to the character of popery, I most fully concur. I concur, too, in what has been said in reference to another subject, namely, the attempt, forcibly, to settle amongst the Irish people a system of religion which they hate and despise. I do not look for much good from the established church of Ireland [hear, hear]. Not that there are no good men in that church; I rejoice to believe that there are many who are labouring zealously for the salvation of their countrymen. But the attempt to force a religion on the people is so repugnant to Irish feelings, it has created such a prejudice in the Irish mind, that I do most firmly believe that the established

church of Ireland will never be an instrument of accomplishing the conversion of Ireland [hear, hear]. Allow me, in one word, to impress on this meeting the claims of Ireland. They are many, they are great. Men and brethren, let me beseech you to listen to them; Ireland is the country where you can most successfully meet and grapple with the man of sin. You are called upon to carry this war into the strongholds of popery in Ireland, and assuredly this is the time for enterprise. Now that the man of sin is striving to raise his head in the midst of us; now that the theology of the dark ages has invaded our halls of learning, if, indeed, it was ever expelled from them [hear, hear]; now that Puseyism is rearing its head, and those who are appointed to conduct the youth of our country to the waters of truth, as they gush from God's word, are leading them to the polluted waters of antiquity, and urging them to drink of the filthy and polluted stream, that they may then go forward and disgorge the polluted draught upon their fellow-countrymen; now that the popish mission is striving to destroy our own missions in the South Sea islands; I say it is time to carry the war into the enemy's camp, into Ireland, and, through the agency of a noble and active phalanx of determined men, to set up the standard of the cross amid the darkness of popery [cheers]. Send us good men, men of faith, men of high principle, men who will not easily be discouraged. Send us able and efficient men, and support them comfortably. I do affirm, that the doling out of a poor pittance to our agents is a most injurious thing to the cause. It dishonours the voluntary principle [hear, hear]. Why, we are the only real volunteers in Ireland; and why not, then, honour our principles? We rejoice in being volunteers; we are proud of our voluntarism; we would have voluntarism emblazoned in letters of gold on our ecclesiastical escutcheon [hear, hear]. I have only one word to add before I sit down, and that is a word of commendation in reference to the Irish Evangelical Society. I have seen the working of that institution; I love that institution; and I would have you support that institution. The men whom it employs are men worthy of your sympathy and your support. They are men of faith; they are men of prayer. They are, it is true, not much in the habit of making speeches; and, when they happen to come before a London audience, they may appear to be somewhat backward. They are more accustomed to visit the sick and the dying, and to preach the gospel in a plain and simple manner to perishing sinners [hear, hear]. I have one request to make of you, and that is, that you will send us an able deputation. We need some of your best men to lead us. Send us over Dr Campbell; he has set himself up as a "witness"—let him come over, and see what we are doing [hear, hear]. Send us over Mr James of Birmingham. I have heard his name mentioned with profound reverence in Ireland; and I do venture to affirm that, were he to visit that country, his visit would be productive of the best effects, as regards the operations of our society [hear, hear]. We shall be most happy to see that tried and faithful friend of Ireland, Mr Burnet. He has said many good things on behalf of Ireland, and he has done many good things on its behalf. Long may he be spared to say more and do more; and, if he will only condescend to visit Ireland, though not an Irishman, I trust I shall be able to give him, along with my brethren, an earnest welcome. I move:—

"That the thanks of this meeting be tendered most respectfully to our chairman for his excellent conduct in the chair this evening."

The resolution having been seconded, and carried by acclamation.

The CHAIRMAN said:—If our excellent friends, who have had the honour of addressing you to-night, have felt regret at so little being accomplished for that part of the United Kingdom to which allusion has been made in the various speeches which we have heard, I regret exceedingly that I am totally incapable of conveying, in terms which are suitable, my sense of the obligations under which I am laid to you for the honour which you have, on this occasion, conferred on myself. I owe a debt of gratitude to the north of Ireland in a commercial point of view [hear]. I can only say, in retiring from this position, that I do hope—repeating the sentiment to which I gave utterance when I had first the honour of addressing you—that you will all, whether in your individual or your collective capacity—whether as connected with families or churches—consider Ireland as identified in interest with England. Treat her with kindness; manifest your sympathy for her; and she will be what she ought to be—a great and prosperous country. Discharge your duty to Ireland, and the most blessed results will follow [cheers].

The doxology was then sung, after which the meeting separated.

#### BRITISH AND FOREIGN SAILORS' SOCIETY.

THE eleventh annual meeting of the above institution was held at Crosby Hall, Bishopsgate street, on Monday evening, the 6th instant. This chaste and classic building was crowded by a highly respectable auditory. D. W. WIRE, Esq., having taken the chair, the proceedings were opened by the Rev. S. DAVIS, who engaged in prayer.

The CHAIRMAN then rose and said—You will be more gratified to hear the Report than any observations that I could make. Should it be necessary, before the meeting closes, I shall have great pleasure in addressing you.

Mr HOOVER, one of the directors, then read the Report. It stated, that the operations of the society were carried on chiefly in the port of London, through the instrumentality of two missionaries and four stipend-

iary agents. There were fifteen provincial agencies in England, Wales, and Ireland; four continental, and two foreign stations. The report of the Thames missionaries stated, that there never had been a year, in the history of Bethel meetings, productive of a greater amount of moral and religious good. The Thames agents had been engaged in labours more abundant, and their records were full of interest and encouragement. There were now about 500 Bethel captains and about 12,000 Christian sailors, their numbers daily multiplying. In the sphere of action amongst the Scotch and Welsh vessels, agents were greatly encouraged. The superintendent of the Thames agency gave the following summary of what had been done:—Bethel services held during the year, 625; aggregate of seamen present, 10,748; services held on shore, 243; tracts distributed, 23,846; libraries supplied to ships, 22; Bethel flags sold or granted, 18. The directors had quitted the premises formerly held by them, at a heavy annual rent, at Bell wharf. Under the head of Provincial Agency, the Report stated that in Sunderland, Newcastle, North and South Shields, Torquay, Shoreham, Brixham, Ramsgate, and various ports in Cornwall, in Swansea, Haverfordwest, and some minor ports in Wales, the general aspect of the work was truly encouraging. In Ireland, as in many parts of England, justice had not been done to the sailor; but Ireland was now becoming alive to his claims. In referring to the continental operations, it stated that Mr E. E. Adams had been under the necessity of quitting Cronstadt, and had since been appointed seaman's chaplain in the port of Havre de Grace, under the auspices of the American Seaman's Friend society. In Cronstadt, Hamburg, Memel, Bremerhaven, and Amsterdam, operations had been carried on with spirit and energy. Foreign stations next come under review. From the Cape of Good Hope and Australia no intelligence had been received. Mr T. Atkinson, of Quebec, reported that they were prepared to adopt the most vigorous measures on behalf of seamen. Mr J. C. Galloway had taken out a Bethel flag to St John's, New Brunswick. The American Seamen's Friend society, whose efforts were chiefly devoted to distant and foreign shores, were doing a great work. It then referred to retrenchments which it had been found necessary to make, in order to relieve the society from the pressure of the debt with which it was burdened. Mr R. Ferguson had resigned his office as secretary, and was succeeded by Mr C. J. Hyatt. Mr Timpson, of Lewisham, had accepted the office of honorary secretary, and had undertaken the editorship of the *Bethel Flag*. It is pleasing to find that the arrangements of the directors for the last year will save from £400 to £500 in the working of the society, while not a single effective agent is dismissed.

GEORGE GULL, Esq., on behalf of Sir John Pirie, Treasurer, then presented the finance report, from which it appeared, that the total receipts of the society, during the past year, amounted to £1,971 4s.; that there was a balance in hand of £27 12s. 5d.; but that the society was under engagements to the amount of about £800.

Mr J. CLAYTON said, I rise, with great pleasure, to move—

"That the Report, an abstract of which has now been read, be adopted, printed, and circulated, under the sanction of the Board of Directors."

I well recollect the time when very few individuals stood forward to advocate the cause of our public institutions; but I am happy that I have lived to see that day, when great is the company of those who are willing to advance, on all appropriate occasions, and plead for them, whether from the pulpit, the press, or the platform. It struck me, that, on this account, some of us who, thirty or forty years ago, bore a great deal of the burden and heat of the day, ought gradually to retire into the shade [hear, hear]. At the same time, it has occurred to me, that it would seem, if any of our energies remained adapted to usefulness, that we were grown cold to the objects we then pursued, were we altogether to retreat. There are some objects which lose their importance in my estimation, the older I grow, and the more I look into the economy of the church; but those which directly tend to promote the glory of God and the salvation of our fellow-men I prize more highly than ever. I consider that to be the design of the British and Foreign Sailors' Society. My heart glows towards it even more warmly than it did many years ago [cheers]. If any should be disposed to ask, why do you adhere to this society still? I answer, that I feel a sense of a shame that our maritime population should have been comparatively neglected. This should, however, lead us to endeavour to make up the past deficiency of service, for the night cometh when no man can work [hear, hear]. It appears to me that the same moral necessity exists to a great degree now, which existed at the commencement of our institution; for, though it is perfectly true that the agents of the society have been multiplied, yet still you have only to walk into Wapping, or to sail to Gravesend, to mark the immoral conduct of sailors. When we see how lamentably deficient they are of the ordinary means of Divine grace, it becomes a Christian to cherish the spirit of Him who said, "Rivers of waters run down mine eyes because men keep not thy law;" and we should feel disposed to add to the resolution of the Psalmist, "I will teach transgressors thy way, and sinners shall be converted unto thee" [cheers]. It appears to me also, that not only do our obligations to sailors continue to exist, but they are very much increased. Who are they who are ready to step forward to defend our shores, our rights, and our liberties, from invading foreign foes? Our sailors. Who are carrying our exports, and by their imports ministering to the accommodation of our families and the multi-



plication of our own comforts? Are they not our sailors [hear, hear]? Who are those that carry our bibles and tracts and valuable publications to distant lands, to disseminate that gospel which is the saving health of all nations? Who are they who transport the missionary to make known the unsearchable riches of Christ? They are sailors. Therefore, we owe to them a debt of gratitude, a debt we can never fully discharge, but a debt that we ought to endeavour to pay, by making every effort in our power to promote their spiritual and everlasting welfare. There are many other reasons that might be cited for our adherence to this valuable society. I will not trespass, however, on your time; and, without entering into detail, I will say that this institution is a sea-worthy vessel. I have been with it in many storms, and it has, through the blessing of God, encountered them successfully. As you have heard from the report, it is manned, thanks be to God, at present, by a most efficient crew; and its great object is to help the barque forward on her voyage. The smile of God is resting upon the society, though some causes have operated to obstruct this institution; yet, upon the whole, it is moving forward to promote the objects for which it was originally instituted. Having enjoyed the smile of God, surely we should not give it a frown, but should be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." I have a firm conviction that there are many who are not only disposed to assist the society by the hand of their liberality; but I conscientiously believe that there are thousands and tens of thousands of our British Israel who are lifting up the heart in their devotions, that God will secure still higher prosperity to the institution [cheers]. It has struck me, in connexion with events that have recently passed before me, that what we do we should do quickly. Some of us who are present, remember that a blooming damsel, who worshiped with us last Sabbath week, has been hurried away by typhus fever. I have also just been informed of a relative, who has been rapidly carried away into eternity. Such events as these should urge us to seek to pluck sinners as brands from the burning. Expressing my fervent wishes for the advancement of this society, I cordially move the adoption of the report.

Dr MORISON, of Trevor chapel, Brompton, in seconding the resolution, said: I recollect that some time ago, a motto adopted by some who were competing for the representation of the city of London in parliament was this, "Ships, colonies, and commerce." I suppose that they are all of the greatest possible importance for the advancement and prosperity of our great country; but to whom are we especially and peculiarly indebted for that prosperity? To the sailor. Being almost daily in the habit of meeting with sailors, I have felt a deep and thrilling interest for them, which has induced me to endeavour to promote their spiritual and religious prosperity. I would much rather take my stand in the open air, under the floating banner of the Bethel flag, than presume to occupy your time to-night [cheers]. I have had the pleasure of doing that for three or four successive months, and it afforded me no ordinary delight. I have found them manifest a serious attention when Christ and him crucified has been pointed out to them as the way, the truth, and the life. I felt exceedingly struck with a remark that I met with some time ago, when a celebrated philosopher was asked what he calculated to be the population of the world; he paused, and said he was not able to reply, because so large a portion were maritime, and he did not know whether to rank them among the living or the dead [hear, hear]. This is a remark of the greatest possible importance, and it should never fail to affect our minds as Christians, and excite our sympathies and efforts to promote their highest welfare. Very much encouragement has been afforded by the report. It is evident that good is doing, that the cause is advancing; and how important it is that those who man our merchantmen especially should be imbued with a knowledge of Him whom to know aright is life eternal. Think of the remark made by an old and dying sailor, referred to in the report. When asked how he was, he replied, Land was in sight. When subsequently asked the same question, he said, he was rounding the point; and then at last, when the spirit was just about to wing its way to everlasting bliss, he said, "Let go the anchor," and died. I could not help thinking of those beautiful lines—

"There is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain."

It was with that land in his eye that his hallowed spirit fled to be for ever with the Lord [cheers].

The resolution was then put and carried.

Mr G. CLAYTON: I rise to move—

"That the general improvement in the character of seamen, resulting from the employment of evangelical means on their behalf, calls for devout thanksgiving to Almighty God; and affords great encouragement to more extended exertions and earnest prayer; and that this meeting rejoices in the liberal aid afforded by our own auxiliaries, and in the activity and success of kindred institutions, and from their continued operation anticipates the ultimate conversion of the abundance of the sea to our Redeemer."

We are met to consult the best interests of one of the most valuable classes in society; important in every view we can take—their present employments, the extreme dangers to which they are exposed, and their future destiny in the world to come. That sailors need improvement will not admit of question with any considerate man. They have been too long regarded as a species of outcast, separated from the common mass, and living in neglect and ignorance. I feel that this has been matter of reproach. Those who have been the active agents in carrying on the great concerns of commerce were certainly entitled to earlier and more beneficent consideration. The

resolution which I am engaged in proposing not only supposes that sailors need improvement, but conveys the gratifying fact that they are actually improved [cheers]. I believe that this is a truth that can be attested by every witness. It was to be expected, indeed, that they should improve under the use of moral and religious means. It has been said by one whose veracity never failed, "My word shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I send it." By the blessing of God a visible improvement has taken place in the sentiments and habits of seamen. It is pleasing to know that such a change has been realised—that light has irradiated the dark understanding. An order of occupation has been proposed to our seamen different from that in which they were wont formerly to engage. They are improved in their habits of temperance, they are improved in their devotedness, and what, I think, ought to be a very interesting feature of the case, they have administered much to the improvement of each other [cheers]. In our great missionary undertakings, it has been found that in proportion as native teachers can be engaged to communicate knowledge to the islanders among whom they live, in that degree the work prospers. We know that sailors have a language of their own—that their phraseology is peculiar,—we have had a specimen of it this evening in the dying seaman, to whom reference has been made. The sailor in connexion with this institution is made the vehicle of good to sailors, and thus the feelings of brotherhood are strengthened, while, at the same time, the object proposed is more happily achieved. There is every reason to believe that seamen will improve by the application of evangelical means, and no other. Nothing short of the gospel can renew the heart and plant the moral wilderness with verdure and with beauty. It is peculiarly commendatory of this society that it employs the best means for the accomplishment of the highest and most important ends. Nothing short of the conversion of seamen is proposed by this society. We do not deem it enough to raise them in the scale of life, but we seek to bring their wandering spirits home, and to place them under the watchful care of the shepherd and bishop of souls. I was gratified to hear, from the accounts, that the auxiliaries had proved so hopeful. They are auxiliaries not in name only, but in deed and truth. This circumstance affords great encouragement, and leads to the conclusion that the work will not be permitted to cease, but that the abundance of these shall be converted to Him of whom it is predicted that He shall reign from shore to shore, and from the river to the ends of the earth [cheers]. What remains, then, but that you should throw your prayers, your efforts, your contributions, into the channel which the society has prepared for them? I am gratified to see that there are so many of the fair sex present, and I hope they will permit me to recommend this institution to their regard. So far as my observations have extended, I have found very few families who have not, directly or indirectly, had some connexion with seamen. Sons or fathers, or uncles or brothers, have been devoted to this profession. You are therefore bound to do what you can to ameliorate the condition and improve the character of seamen. There are young persons here; and I would appeal to them as to whether it is not a great desideratum that they should lend their efforts to such an institution as this! It has been my lot lately to advocate this cause from the pulpit—and while I appear as the public advocate of this great and good cause, it is my hearty desire and earnest wish that it may go forth with renewed strength, and attain a degree of prosperity which it has never yet reached [cheers].

The Rev. S. DAVIS, in rising to second the resolution, said:—There is a deep conviction in my mind that the claims of our seamen are not sufficiently regarded by the followers of Jesus Christ, whether we view them in their relation to us as a manufacturing or a mercantile people, or a people intended to send the gospel to the ends of the earth [hear, hear]. They are emphatically a peculiar people in their habits, their language, and their dealings; and if we are ever to bring the gospel to their hearts, it must be by means adapted to their condition. As the Apostles went from house to house preaching the gospel, so must we go from ship to ship, and cabin to cabin, or these men will be left in ignorance, and will be destitute of the word of life and the hope of salvation. We provide the life-boat to save their bodies when they go to sea, and shall we not provide the life-boat of the gospel to save their souls from the depths of hell [hear, hear]? We erect the light-house to guide them safe from the rocks, and shoals, and sands; shall we not hold forth the word of eternal life that shall save them from destruction? Yes, their claims are powerful. It is too much the case that the contract subsisting between us and our merchant seamen is a mere debtor and creditor account—a matter of pounds, shillings, and pence. This is becoming increasingly the case, so that when the merchant has paid the sailor he has done with him, whatever be the danger and the moral condition to which he may be exposed. Seamen, however, have claims upon us which we never can discharge till we convey to them the gospel. Every man who has received the light of the gospel becomes a trustee—an executor of God's will—to convey the blessings of His grace to others. We should endeavour, by our prayers and contributions, to discharge the obligation that rests upon us. We should seek permission to hold service on board their ships, to distribute tracts, and to watch over them and deliver them from all the dangers to which they are exposed [hear, hear]. Great as is the danger while they are at sea, still greater is it when they come on shore and receive their hard-earned wages. It is then that the sailor has an abundance

of money, and an abundance of friends as long as his money lasts; and then he is beset by those who are waiting to pounce upon him as their prey. In a few short days he may lose every farthing which he has been earning for years, and he is obliged again to seek a ship and get to sea in consequence of the wreck to which he has been subjected on shore. The crimp, and other characters, endeavour to sink him in the whirlpool of destruction; and a most important part of the operations of this society would be an agency that should look after sailors when they come into our ports. Never shall we operate powerfully on sailors till we pay more attention to this point. Such has been their conduct abroad, that I have been informed, by parties conversant with the fact, that the Hindoos have sometimes thought of adopting measures whereby they might convert them to Hindooism, because they thought it would be beneficial to their character. What will those men think of Christianity when they see this conduct on the part of our seamen? When the heathen look upon Christianity as it is represented by the missionary, it is one thing; but when they look upon it as represented by our seamen, they see in them what they might expect Christianity to do for themselves. How often was the heart of Williams sunk within him when he saw a British sail approaching the South Sea islands! He knew the demoralising influence that would be produced on the young converts. That which should have caused the hearts of the missionaries to sing with joy has been to them a source of lamentation [hear]. If we had paid more attention to our sailors, they would not have sown tares amongst the wheat, but would have confirmed the character which we have given to Christianity. I have been told by those engaged in the whale trade, in the South Seas, who understand the character of sailors, that never will the London Missionary Society operate as it should until you pay more attention to the seafaring population. It is important that we should keep this point in view. The sailor has a strong claim upon us. We should take care that those who go forth from our own land should become living epistles, known and read of all men. It is an interesting fact that there were never greater facilities for doing good than at the present day. If the truth of God be planted in the hearts of seamen, they will become missionaries in every part of the world. They will tend to confirm the representation of the gospel given by our missionaries. Much more remains to be accomplished than we have hitherto effected. We want you to take an interest in the society. When so many new institutions are springing up around, there is danger lest we should withdraw our subscriptions from a society whose interests should lie close to our hearts. If you love this society, pray for it. I have no idea of people talking of being attached to a society, without praying that the Holy Spirit may bless its efforts. Do you ask how you can extend the knowledge of this society? I reply, put the little work entitled the "Bethel Flag" into the hands of your children. There is no publication that will produce a more salutary impression on their hearts, or create within them a greater interest, than that little work. In the next place, support the *Sailors' Magazine*. I think that we should do much more good, if, instead of allowing our reports and our magazines to gather upon our shelves, till they become incumbrances, we were to circulate them amongst our friends. There is another point to which I would refer, and that is, the necessity of pecuniary efforts. We want libraries for our ships, tracts to put into the hands of seamen, and Bibles for their berths. We want to send agents amongst them to preach the gospel; but, in order to this, it is necessary that our receipts should be increased. We desire that you should talk of these things, and endeavour to use your influence amongst your friends. Some people never feel pleasure in giving to the cause of God; they do it because they do not like to pass a plate, or because they do not wish to be behind their friends. They do not, I have said, feel pleasure in giving; and why? Because they never give enough [laughter]. They do not give enough to satisfy their conscience, and a man can have no satisfaction in that which his conscience does not approve [cheers]. The collection is about to be made, and we call upon you to respond to it. If you do not presuppose that there is a bad collection, it will be a painful reflection for you, that you were a party in making it so; but suppose that there is a good collection, you will feel that there is no credit attaching to you [cheers].

The resolution was then put and carried.

Mr BURNET said, I rise to move a resolution, which proposes a change in the society. It may be regarded, therefore, as a revolutionary resolution. I do not know that I have a particular partiality for revolution [laughter]—and therefore wonder that it should have been given to me; I like reform, but have no wish for revolution. If reforms are to be called revolutions, and every one should understand the meaning and application of that term, then I have no objection to that kind of revolution. The motion reads thus:—

"That the following alteration shall take place in the constitution of the society, viz.: That its affairs shall be managed by a board of directors, consisting of not more than thirty-six members, chosen annually at the general meeting of the subscribers, together with two gentlemen from each association and auxiliary within ten miles of the metropolis; the officers of such associations, and of all others throughout the kingdom, to be *ex officio* members of the board. And that the following be the officers and board of direction for the ensuing year."

The change in the constitution is calculated to do two things: in the first place, to remove all jealousy; for it might be said, "We do not know what the society is; it is managed in some hole-and-corner place about London by persons chosen at the annual meeting. They keep all the accounts them-



selves, and send out their agents only to support the men they choose at their own annual meeting, with which men we have nothing to do, and into their movements we have no right to examine." Suppose any one were inclined to reason in this way, it would not be because they thought there was anything bad, but because they wanted to get rid of the subscription-book. To take away all this jealousy, this change is proposed; so that all the directors throughout the country may come whenever they like, and all within ten miles of London, and the books will be open to them, and open to every one who chooses to make himself acquainted with the constitution of the society. Thus, jealousy will be taken away, and the plea against the applications for money be removed. Another point is, that individuals may come and communicate knowledge on topics with which the committee are not themselves acquainted; and thus a new stimulus will be given to the exertions of the new directors; and, putting these two together, we shall have reason to hope well for the society in future. But, before I move the adoption of this change in the constitution of the society, I cannot help expressing my strong and earnest conviction that this society has never occupied that place in public attention to which it has been fairly and very justly entitled. The annual meetings of this Society once occupied a large chapel in this vicinity, and filled it. Why does it not do so now? This Society belongs to every other institution—every society is connected with it. Where are the directors of the London Missionary Society [loud cries of "Hear, hear!"]? Where are the committee of the British and Foreign School Society [hear, hear!]? Where are the gentlemen that support the platform of the Bible Society [hear, hear!]? We must be honest. I mean to press these matters. Where are the gentlemen that sustain the Religious Tract Society? Where are the gentlemen that sustain the Sunday School Union [hear, hear!]? Why is this platform deserted by almost all these gentlemen, as if it were the platform of Socinian heterodoxy or Mahomedan delusion? What right have they to be absent? I ask this strongly [cheers]. I mean to ask them themselves this question. Have the Missionary Society nothing to do with the sea [hear, hear!]? Do their missionaries go to their stations in wheelbarrows [loud laughter]? Have they nothing to do with ships? Do they never buy one, and look about for sailors to man it? Why are they not here? They forget themselves in the course they pursue to this Society. There is one way in which I should like to bring it to their remembrance, and that is, to take away our countenance and support from them, and give it to this institution [cheers]. We remind them that all these societies must stand or fall together—give them to understand plainly that when one limb dies the others are in danger—that the process of destruction that begins in one member of a plant is likely to communicate its deleterious influence to the other members, until the roots of the tree have been destroyed, or the withering blight is spread over all that is lovely in its vegetation, and it exhibits, as a whole, sad consequences of neglect [cheers]. Gentlemen may say, "No, no; do not do this." I am satisfied that mention of this will make these gentlemen think of what they are about; and I will pledge myself that next year you will not find such a general desertion by these Christian philanthropists [laughter and cheers]. I mean to take every opportunity that it afforded me to let them know their delinquency. Why do I speak so strongly? Because an extreme case requires extreme measures. When I hear it read that this Society is £800 in debt; when I find that it cannot go, in this "merry month of May," beyond the limits of Crosby hall to look for money; when I find that it cannot gather men to stand up and advocate its cause upon the platform; when, year after year, I find it in the same condition; when I find that the active secretary has resigned; when I find that the Society is drawing in its efforts, because it seems to dread the coming poverty of a yet further launch; what, then, can I do but take the ground I am now taking to extricate from difficulty this long-neglected institution [cheers]? If it should be said that gentlemen sometimes contribute largely to the Society by a collection in their places of worship, I am obliged, even in this case, to remember how much the institution is neglected. Neglect to the public operations of a society will sink it. This is my reason for making this strong effort to lift this institution to a higher position than it now occupies. A society, strengthened by pledges of thousands in Exeter hall, addressed by statesmen, sustained by thousands and tens of thousands throughout the provinces, when it asks a collection, is understood: the minister says that he will give a collection, and he will be there—his influence, his church, and his people—and they will do the utmost they can. Ask for a collection for this Society, a minister will lend you his chapel; but neither his church nor his people will be there [laughter and cheers]. I am speaking honestly and faithfully; because, in a society connected with our sailors, we imbibe their courageous spirit, and fear no harm. Let us have no more sham collections, lending empty places, and recording the contributions of the penurious to such an institution as this [cheers]. Let us regard this Society as one that is to come up to the level of our British missions. Let us have—I will not say this unworthy residence, for this is classic in British history; we stand where royalty once displayed its gorgeousness, and everything great in chivalry once displayed its liberality. These halls are not unknown to great enterprises; therefore, looking at the locality, I only complain of its narrow limits, and wish for wider walls, not for a more illustrious place [cheers]. Let us, then, take this Society, and suffer it no longer to remain in this strange and anomalous position. It

goes begging to the Hall of Commerce, and works itself into an angle in Threadneedle street—and then, by a jolt, it is sent across Bishopsgate, and driven into a creek in Crosby hall [renewed laughter]. One would think that we had neither "ships, colonies, nor commerce" [hear, hear]. One would think that we were like Bonaparte, who used to cry out for "ships, colonies, and commerce;" abuse every statesman that could not get them for him, and yet the poor man lived and died without them [laughter]. One would think we had nothing to do with sailors. Where do the ladies get their dresses—their silks and cottons, and the dyes that give them all their colouring, and everything that makes them sentimental, and know what sentimentalism is [laughter]? Everything that redeems them from the condition of their ancestors, who used to run about the woods to see what they could get in the way of paints, as they had no clothing—they derive through sailors [cheers]. Yet this is the way they treat them. I do not understand it [hear, hear]. You can scarcely look at your tables, and not see articles which have been brought by sailors. If our china comes not now from abroad, yet sailors brought the art of making it. Suppose you were to take what you eat and drink; unless you take the water that you get from the next pump, and your beef, and mutton, and veal, and pork—the things you rear—if you go beyond them, to what you call your comforts, you can easily tell what the sailor has done—he has brought them all. Well, but you say, we pay him for it. Why, this is a rough sort of thing. Suppose your tradesman comes for a Christmas box, would you turn from him, and spurn him from your door, because you have paid him for the articles you have had during the year? You do not do that; we all need a little encouragement. A man who deals out mere hard justice is like a mile-stone, which tells you the truth, and no more. We never admire a mile-stone: it never kindles affections within us, though we are glad to see it [laughter]. We should say that the sooner such a man had his place measured in the earth the better, for we should then get rid of his misanthropy [laughter]. Let those who have assembled to-night go away and speak of the Society; let them tell their friends, it will not do for them to be absent any more, and that it will not do for them to come alone, for it will then be said that they have skulked into the Society [hear, hear]. You must not let an institution for sailors meet again out of Exeter hall [cheers]. A simple notice last Sunday, and the presence of ministers here to-night, would have been sufficient. Oh, but you say, we have so much to do, there are so many meetings, we cannot attend them all. You can attend a little. I should think that unless you were mortally wounded, this Society would not kill you [laughter and cheers]. You had better strain a point, for the sake of yourselves and your consistency, and come and support the Sailors' Society. You might do this in a number of ways. You might circulate cards among the people. I have in my pocket three cards that were put into circulation by a servant maid, not by one of the bankers in Lombard street—and they have come back again, and £2 with them. That is a servant maid; what do you think the ladies ought to do? I was speaking to a gentleman about the impropriety of deserting this Society. It was after dinner, and pointing to the oranges, and figs, and almonds, and raisins, and so forth, I said, who brought them to you—was it not the sailors? He could not deny it, and he gave me £2 as a donation, thinking that was the best way to answer the argument [laughter and cheering]. A good lady who had been doing nothing for the institution, gave me a subscription of 10s. a year, and here is the first payment [cheers]. If we were to work in these ways, I think the Society would rise. I am satisfied that the men to whom I have referred, have not given their serious thoughts to this Society; they have not viewed it rightly, or they would have acted differently. You understand this Society, or you would not have been here to-night. I have no objection to your telling those who are absent, that I have been abusing them, provided that that will bring them up to their work. Look for a moment at the sailors, and the awkward position they often occupy. I have seen them in all their movements; many a storm have I rode out; I have seen the lightning flash; I have heard the thunder roll; I have been in the midst of midnight darkness; and in the vicinity of rocks, where all might, in one moment, have been cast into an everlasting world, I have seen the sailors stand to their post. While the lightning flashed on their weather-beaten countenances, I could see the firm composure with which they still clung to their position, until they had weathered the storm [cheers]. If you had seen this, I do not believe that you could think lightly of sailors. I am not speaking to you as thinking lightly of them; for your presence shows that you do not, but I am directing my attention to those who are absent. Some say, we pay them for all they do. No, you cannot pay a man who plunges, for the country he serves, into the midst of the most fearful convulsions that nature can possibly produce. There is no payment when the ocean swells, and rocks threaten to destroy. There is a moral bond which can only be discharged through the medium of a society like this. The nation places the sailor in peculiar danger, and, to meet it, the word of truth, either in the form of tracts, or of sermons, or of Bethel preaching, is proclaimed by this society. I say nothing of the operations of sailors on our missionary stations in foreign lands; that has been already touched upon. I would only say that as long as sailors occupy the position they now sustain, it is your duty to extend the influence of your Bethel flag; and, whilst your star of Bethlehem, and that dove of peace bring before you the grand objects of the institution, viz.,

that the day-spring from on high may visit the sailor, and the peace of God, which passeth all understanding, take possession of his heart—you are bound by all that you can do, by all that you can say, to relieve the society from its past and present position, and to give it a high standing among the Christian institutions of the land [cheers].

Mr ADEY, in seconding the resolution, said:—In the providence of God I was called to minister, before I came to London, on a part of the coast where I became conversant with sailors, and now, by the same Providence, I am placed in a neighbourhood where I am daily called to witness their vices, depravity, and recklessness. I trust that it will be found that some of the most delightful instances of conversion under my ministry, have been those which have occurred among sailors. The sceptic has often inquired, Can sailors be converted? I can bear testimony to the fact that they can. Some time ago a prayer meeting was held in my place of worship, at which sailors were called upon to engage. I was delighted with one young man, the captain of a vessel. At the close, he came into the vestry, and stated, that when a boy he had left his parents' house in Cornwall without their knowledge; that, being detained by contrary winds at Ramsgate, he had entered my chapel, and that the truth had there reached his heart. He had now for four years been a member of a Christian church [cheers]. Some time since, I was in conversation with a Queen's pilot on board a steam-boat. He had been navigating a man-of-war from Spithead to the Medway. In the course of his remarks on the character and conduct of the sailors, he stated that they were all spoiled; and on inquiring in what respects, he said that they had all become "Hallelujah men" [laughter and cheers]. I hope the time will come when every mariner shall be a "Hallelujah man" [cheers]. When in Ireland a few years ago, for the purpose of advocating the cause of this society, a lady stated the following fact:—A large fleet of fishing boats, amounting to nearly two hundred, entered the harbour of a watering place in the neighbourhood of Dublin, on a Saturday night. Their presence excited consternation, it being expected that the Sabbath would be spent in dissipation and riot, as it had often been on similar occasions. When the boats were anchored, three or four fishermen came on shore, and inquired where they could obtain a large room in which they could conduct worship on the Sabbath. It was found that there was only one, and that was connected with the Custom-house; the authorities, on being applied to, kindly lent it for the purpose. They assembled in great numbers, leaving a few behind to take care of the vessels. One of the men, in his fishing-dress, stood up, engaged in prayer, and then preached to his brethren the unsearchable riches of Christ [cheers]. Never before was there such a fleet in that harbour, never was there such a Sabbath seen. The pious lady who informed me of the circumstance was so delighted, that she invited as many of the captains to tea as would fill her drawing-room. They had never been in such a room before, and never had that room had such visitants [laughter]. I believe that much good is doing among sailors; some of the most devoted members of my church are mates and captains, and they rejoice when they can return and worship in their Zion. It is true that the religion of sailors, like everything else connected with them, is peculiar. They know but little of creeds, and canons, and catechisms, and formularies; but in their singing, and in the prayers they present, they appear to me to come nearer to the primitive disciples than any other men with whom I am acquainted [cheers].

The resolution was then put and agreed to.

W. COOKE, Esq., then bore testimony, from long experience with sailors' institutions, to the great advantages which they conferred on the maritime population. He was quite satisfied, that if the claims of the institution were brought before men of wealth they would gladly aid its funds. He begged to move—

"That the most cordial thanks of the meeting be presented to David Williams Wire, Esq. for his kindness in presiding over the business of the evening."

Mr E. HALLIDAY seconded the motion; which was put and carried by acclamation.

The CHAIRMAN then rose, and said:—I certainly do regret, with Mr Burnet, the absence of many friends from this meeting; but I know that where parties have a great many things to do, they cannot perform them all. Considering the influence of sailors on our missionary stations, it is highly necessary that the directors of the London Missionary Society should seek, not to incorporate this Society with theirs, but use their influence, and give their money in promoting its interests. What is the amount of the revenues of this Society? Under £3,000; why it ought to be, at least, £100,000 [cheers]. When sailors become converted they will be missionaries all over the world [hear, hear]. We used to rejoice in our naval exploits and repeated, with delight, the names of Nelson, Vincent, Howe, and others, who carried the thunder of the English cannon throughout the globe. I trust, however, that a better feeling has come over the church. Though we may admire the moral heroism which made the name of an Englishman invincible all over the world, there is something still more exalted in becoming the medium of communicating the tidings of salvation to the remotest ends of the earth [cheers]. Think what a change would come over society, if, instead of 12,000 seamen being converted, the 100,000 sailors that annually visit this port, were impressed with the principles of the gospel. Then, on visiting heathen lands, instead of exciting the inhabitants to deeds of violence, and bloodshed, and debauchery, they would disseminate every virtue that can distinguish humanity [cheers]. I trust that the result



of this meeting will be, to make the claims of this Society known, and that every one will leave this meeting pledged to support it. You have heard of a pious servant taking three cards, and gathering £2. What cannot our young ladies and young gentlemen do? Children have purchased a missionary ship, and it is to be manned with pious sailors [cheers]. Cannot they collect funds, for the purpose of aiding this Society, that every ship may be furnished with bibles, and tracts, and Christian men? In addition to this, will you not give to this Society a solemn pledge, that you will remember it in your prayers [cheers]?

After singing, Mr ADEY pronounced the benediction, and the meeting separated.

#### COLONIAL MISSIONARY SOCIETY.

The annual meeting of the subscribers and friends to this institution was held at Finsbury chapel on Friday evening, the 10th inst.—J. R. Mills, Esq., in the chair.

The services having been opened by singing and prayer,

The CHAIRMAN rose, and said, that he had been engaged during the former days of this week in the painful, though necessary, duty of assisting in the administration of justice at the Old Bailey. Many were the cases of depravity there presented, and deeply affecting were they to the human heart. It cost this country from £200,000 to £300,000 per annum to transport its convicts [hear, hear]. But the present assembly were engaged in promoting a voluntary emigration society. This institution did not send forth the scum of the population, but the very salt of the earth [cheers]. It was to be hoped that, by the blessing of God upon their labours, the happiest consequences would ensue. The Congregational Union had adopted this Society as their own; and, as they claimed its parentage, it now remained for them to see that it was not starved before it reached even its teens [laughter]. He hoped that the addresses delivered that evening would have the effect of exciting sympathy on behalf of the institution, and tend to increase its funds [cheers].

Mr WELLS then read the report, which presented an encouraging narrative of the operations of the Society during the past year. Altogether there were forty-four missionaries associated with it, and eleven young men were being trained in the colonies for the ministry. The year commenced with a debt of £503 19s. 11d. The receipts of the year had fallen short of the expenditure by £475 16s. 1d.; thus making a debt of £979 16s. There were several most important stations now applying for missionaries; but in the present state of the funds it was impossible to meet their demands.

Dr MORISON rose to move the adoption of the report. There were two or three reports which he always made it a point of conscience to read, and the report of this society was one of them. Ample evidence was afforded, by that document, of the advantages which had accrued from the institution of this excellent society. He regretted, however, that it had received so disproportionate assistance. There were men labouring, in connexion with this society, whose names he would not mention lest he should appear invidious, who would do honour to any society in any part of the earth. The position of the society, with reference to its pecuniary affairs, was such as to throw somewhat a gloomy aspect over it. He trusted, however, that there would be exhibited a spirit in the meeting to take up the hints which had been thrown out by the report, and adopt some plan by which the contributions would be increased. Not only should the present barrenness be removed, but means applied for extending the labours of the institution. In these times it was really very difficult to know how to proportion their pecuniary efforts among the very different causes which sued for their assistance. In his own church they had already had seven collections during the present year, but they must endeavour to impress the Christian mind with the thought that they were just standing on the verge of effort and self-sacrifice. He thought that great benefit would accrue from individual Christians adopting the principle which several of its friends had done—namely, to take up some special causes, and devote to them their greatest energies. Where there was almost an equal and indiscriminate warmth to all institutions, they did not do very much for any of them. He was quite sure that if those whom he was now addressing would take the Colonial Missionary Society under their immediate auspices, they would succeed in gathering individuals around it by whom it would be effectively sustained. The institution had this strong recommendation, that by its medium the gospel was preached to a large class of their fellow countrymen, who had long been destitute of the means and ordinances of divine grace. Many in the colonies were as much deprived of them as though they lived in heathen countries. He was well acquainted with the circumstances of many who had emigrated from this country to distant lands, and he was aware that that which most afflicted their hearts abroad, was the want of a gospel ministry. It was true that many who went to the colonies were destitute of real piety, but still they had a lingering attachment to the religion of their fathers, and if pastors were settled amongst them, it might be the means of gathering them around them, and ultimately large congregations would be formed of persons deeply interested in the truths of the everlasting gospel [cheers].

Mr J. KENNEDY, in seconding the resolution, observed, that the colonies which this society was aiding by sending to them missionaries would ultimately rise to empires. When the period of their independence arrived, the question was, what would

be their character? It would depend on their religion. The congregationalists repudiated all connexion between church and state in this country [cheers], and therefore did not advocate that union in the colonies; on the contrary, they held that any such connexion must corrupt religion [cheers]. He regretted, however, to state that the established religion was recognised, he believed, in every British colony, save one, and that that principle had already been the source of disorder and discontent. But this society was sending to them an ecclesiastical system essential to the future welfare of these lands [cheers]. It was to be lamented that even the pilgrim fathers had taken with them the principle of an establishment to New England, and serious were the consequences that resulted from it. Roger Williams had entered his protest against it, and such was the persecution to which he was, on that account, subjected, that he was compelled to leave the colony, and he subsequently became the founder of Rhode Island, the only American colony in which absolute religious liberty was enjoyed [cheers]. One of the chief attractions which this society presented to his mind was, that it repudiated all state connexion and all state support [cheers]. He felt a deep interest in the emigrants who had proceeded to the various colonies from the Highlands of Scotland, and he rejoiced that they were now likely to enjoy there the advantages of a Christian ministry [cheers]. They were probably aware that her Majesty Queen Victoria, during her late visit to Scotland, planted several oak trees on the property of her honoured host Breadalbane. When she shall have gone to her fathers these oaks will be her monuments, and generations to come will speak of the tender hands which laid them in the soil. It is our ambition, Sir, and it is an ambition worthy of Christian men, to raise monuments of the present zeal of English nonconformity in the form of distant empires, each one of which shall be (in the words of our own Milton) but as one huge Christian personage, one mighty growth and state of an honest man, as big and compact in virtue as in body [cheers].

The resolution was then put and carried.

Mr A. KING rose to move—

"That this meeting has learned with much satisfaction that encouraging measures of spiritual success have, in most instances, attended the labours of the ministers sustained by this society during the past year. That their churches have prospered and increased, and that the important work of raising a native ministry in Canada is proceeding most successfully, and the meeting rejoices to perceive that this society is bearing an efficient part in the introduction of scriptural and spiritual religion into the colonies of the empire."

Those topics must commend themselves to the consciences and the hearts of the assembly. The claims of the society deserved more serious attention than they had hitherto met. Ireland was some thousands of years ago a Phœnician colony, and there were still evident traces of the rites that then prevailed. There was some admixture of heathen superstition in the monthly festivals of the people baptised in the Christian name. There was sometimes to be noticed that which was described in the prophets, as the festival of Baal. If they would have the British colonies rise up to take an honourable stand as bright spots in the future history of their race, let them send forth to them the principles of Christianity, that when they had succeeded in breaking the shackles of civil and religious thralldom in every land, all mankind might be bound together in the golden links of liberty and love [loud cheers].

Mr R. KNILL, in seconding the resolution, urged the great necessity of lay agency in this country, and native agency abroad.

The resolution was then put and agreed to.

Mr S. FLETCHER, of Manchester, rose to move—

"That the financial report, presented this evening, has occasioned the meeting serious concern, and has made it evident that the first care of all the friends of the Society must now be to secure for it a sufficient yearly income, and that the committee must use every effort, both to limit expenditure, and to obtain contributions. Yet the meeting would not, in the least, give place to despondency, but would encourage the committee to proceed with the confidence inspired by the persuasion that the cause is good, and that it is sustained by public approval and sympathy."

He observed, that in Manchester persons pleased themselves as to what societies they would support, and he regretted that his appeals on behalf of this institution had not been responded to as he could have desired. It was said to be a Manchester custom to allow a man a little time to see whether he could sink or swim; and if he swam, then they would give him a little aid [laughter]. He hoped that they would see that this Society was likely to swim; and that, by and by, they would give it their cordial support [cheers]. He trusted that the young would lend their aid, and that the plan of making a collection in October would be extended till all the churches joined in it. If that course were pursued, he was quite sure that this Institution would receive all the assistance that it required [cheers].

Mr SHOEBOOTHAM, in seconding the resolution, expressed his concurrence in the remarks which had fallen from Dr Morison, as to the necessity of exercising their judgment, in relation to those societies which claimed their attention. The plan that commended itself to his mind was, first to consider the home population, for charity began at home; then, that they should consider their own people, who had gone to distant colonies, the appendages of the British empire; and thirdly, direct their attention to the great heathen world lying in the arms of the wicked one [cheers]. It was owing to Christianity that this country had risen to its present elevation, and attained a pre-eminence among the nations of the land. It was essentially necessary that the means of grace should be sent to the colonies, that they might rise to the same position as the mother

country. On the principle that "prevention was better than cure," it was desirable that this Society should have its eye firmly fixed upon the colonies. If the British population of these colonies should sink into heathenism, their situation would be worse than that of heathens themselves; and in order to prevent it this society must be sustained, and increased liberality extended towards it. There was a natural retraction of the human heart from the appeals that were made to it. Parties often said that they were dunned for money; but what were those appeals but constant operations on their selfishness [laughter]? But for them selfishness would become a predominant principle. When they were compelled to give from the dictates of duty and conscience, they were the less likely to sink under the influence of covetousness [cheers].

The CHAIRMAN, in submitting the resolution, suggested that every one should have a domestic missionary society. He adopted that plan. His children took it by turn to be treasurers, and the one on whom it devolved this year was his little boy of seven years of age.

The resolution was then put and carried.

Mr T. THODEY moved, and Mr J. SIBREX seconded, a vote of thanks to the Chairman, which was carried by acclamation.

The CHAIRMAN having briefly returned the compliment, the meeting separated.

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